G. Thomas Jr.

AN INTRODUCTION TO vvyſedome, made by Ludouicus Viues, and tranſlated in to Englyſhe by Rychard de Moryſine.

1544.

To the ryght worshypfull maister Gregory Crumwell, sonne to the right honourable lorde Crumwell, lorde priuie seale, Richard Morisyne wisseth muche wealth, with continual encreace of vertue.

WHO SO VVELL feleth the dueties, that belonge to an honest hart, and is any thing acquaintid with those three ladies, which wonderfully mainteine the ioyfull societie of mans lyfe, callid amonges the Grecians Charites, among the latins Gratiæ, ye can not moste gentyll mayster Crumwel, but se infinite causes, why I ought with al force of body, al strength of mynd, all alacritie and chierefull promptenes of courage, study to gratifie you, study to make you beare with oone, that fayne wolde, and neuer can be able to come out of debte. The fyrste of these three dames, is Bountyfull beneficence, a lady of louely countenance, and noble stomake, one that alwaies

longeth, styl hauing that she longeth for, alwayes with childe, and stil delyuered, alway profytynge, and styll lustynge to profite, alwaye helpynge some, and styll desyrefull to helppe mo. The grekes name her sometyme Eurydomene, whiche signifieth a large and a plentifull gyuer, some tyme Aglaia, whiche soundeth amonges vs gladnes, teachyng men euen by her name, that of dutie, benefittes ought to be gyuen chierefully. The seconde ladye is Thankefulnes of minde, neuer forgettynge benefyttes receyued, her name is Thalia, whiche syguifieth freschenes or greencneſſe, bycause dutie and honestie woll, all pleasures, all benefites styll to be freſche in memory, styll to be greene, neuer to wyther, neuer to faade, all tyme to florysche. The thyrd lady is Euphrosyne, muche lyke her syster Aglaia, a damosell full of solace, full of delectation, continually deuisyng, by what meanes she may do pleasure for pleasure, recompence kyndnes with kyndnes. Authors of greate name and muche wysedome, make these thre, to go all

hande

hande in hande, the fyrste lokyng styl forwarde, not ones castynge her eye backe, neuer imbraydyng benefites giuen and paste. The seconde and the thyrde euer more beholding the fyrst, with amiable cõtenance, with feithfull eye of remembrance, and full intente of recompence, as farre, as power, forced with mooste desyre may or can. Under suche cloudes, sage and graue wryters, are wonte darckly to insinuate thynges of greate weyght, thynges very necessary for the quiet and honest leadyng of mannes lyfe, thynges worthy to be of all men embraced, worthy to be set fired and engrafted in al mens hartes. They perceyued, that moral preceptes plesantly set out in feate colours of wyttie phantasies, both crepe faster into our bosomes, and also tarye there with muche more delectation and profite, than they wolde, beyng playnly spoken. wherfore as you nowe see, what they mente by those three ladyes, soo you muste also nedes see, howe I am bounde, to owe you my harte, my seruyce, with al that they bothe may do

for you. For how can I, my lord your father, beyng so far in amours, with that louely ladye Eurydomene, leaue myne attendance vpon the other two damoisels, before life leaue me? How canne I, beyng enuyronned with soo many and ample his benefites, not desyre Thalia & Euphrosyne, that they bothe reporte me, to lacke power, but no good wyll, I trust they bothe shal haue good cause, so to do. Certes, if I had sene, where either my lyttel wit, or poore harte might better haue serued his lordeshyp, then in openynge vnto you, his dere and entierly beloued sonne, suche preceptes of vertue, as may make you most lyke your noble father, there are noo peynes that coulde haue kepte me from doyng of it. Assure your selfe, mayster Crumwell, if labour, and harte may paye the tribute, that loue oweth, you shal neuer nede to areste me. This boke, was gathered by Ludouicus Viues, a man greatly conuersant in all good authores, and excellently wel sene in all kyndes of learnyng. The booke hathe vndoutedly, muche more lieng

in his

in his bosome, than the tytle promyseth in the forehed. It is not onely an Introduction to wysedome, but if ye goo as it leadeth you, it introduceth wysedome into you, rootyng the loue and desire of vertue in your harte, extyrping from it al maner of vyce, and all vncleanneſſe, furnishing you with generall preceptes, for all kyndes of lyfe, for all ages, for all degrees and conditions, whiche preceptes, if you harbour in your breaſte, muſte nedes be a greate ſtay, helpe and comforte vnto your tẽdre age. They ſhal bring to paſſe many thynges in your lyfe tyme, with greate pleaſure, and no payne at all, whiche otherwyſe experience ofte tymes poudred with byter repentance, ſhulde ſcaſe at length teache you. It is as wyſe Socrates ſayeth: Preceptes of learnyng were inuented at the fyrſte, as a nedefull ſtaye and ſuccour vnto mans mynde, wanting knowledge and experience: euen as a ſtaffe is gyuen of neceſſitie, to ſtaye vp a feeble bodye. Aſſuredly, I knowe no one booke vntranſlated, that hath halfe ſo many holſome do-

cumentes as this hathe, none that may so well leade you the ryght way to true honour, none where ye maye eyther with more delite, or more hope of your game, trace trewe nobilitie. Folowe your leader, go on with your guyde, you shall fynde all the steppes and grices, wherby not only my lord your father, honourably hathe climmed to nobilitie, but al other, that in dede are or were at any tyme noble. You shall fynde many thynges here that maye be to men in wealthe and worshyp an ornament, many that are to men assauted with the surges of lower fortune, sure cousailours, bringyng with them, besydes ryght and honest consolation, muche delectable doctrine: finally, many that are a souerayne medicine al moste for al diseases. The booke is nowe youres, I truste as the Jewels, whiche it offereth vnto you, be great, rare, and precious, that so ye wol se them layd vp in place mete for suche ryches. Locke them faste in the cheste of your harte, gyue the keye to remembrance, that she may let them out, and carye them home

home agayne, at suche tymes as ye shall thynke conuerient. If ye make these preceptes yours, by vse of them speaking as they teach you, working as they aduise you, who shall haue more cause to reioyse of it, than you your selfe: wherin can you more plese my lorde your fathers mynde? what thynge can more satisfye his desyre? what greater comforte can come to his lordshyp, then to se you most lyke him in conditions? What greater worshyp to you, then to treade in his steppes? what hyghet pleasure to all them that loue bothe? your countrey knoweth, what noble feates my lord your father hathe wrought by wysedome, lady gouernour of all vertues? who knoweth not, howe honesty may reioyse, howe truthe & religion maye holde vp theyr handes to heuen, that god hath sente to so gratiouse so prudent & wyse a prince, so good so wyse and so faythefull a councellour: to so noble a mayster, soo diligente a minister, to so hyghe couragiouse and vertuouse a kynge, a subiecte of so noble an harte and stomacke? I must leaue

of, I am entred into so longe a matter for a shorte epistle. Wherfore I can no more, but with al harte, desire god, that it may please hym, longe to preserue noble HENRY the VIII. stylli in all wealthe, in all honour to reygne ouer vs, to the settyng forthe, of goddis honour, to the spredyng abrode of his glorie, to the magnifieng of his name in all places, longe to preserue my lord, to the furtheraunce of the same. Finally, that ye may be heyre of his lordeshyps qualities and vertues, as wel as of his honour and worldely dignitie. And thus our lord send you euer well to fare.

AN INTRODVCTION TO VVISEDOME.

TRVE AND VERY wysdome is, corrupt affection set a syde, trewely to iudge of thynges, & that we esteme euery thynge to be as it is, neither couetyng the vyle, as thoughe they were precious, nother refusing precious, as though they were of no price nor gyuing dispraise to thinges worthy prayse, ne yet commendyng thinges worthy discommendation. For, from this spring, all errour rounneth into mennes myndes.

There is nothyng more hurteful in mannes lyfe, thã this corrupte iudgement, this I say, where euery thinge is not estemed as it ought to be, and at suche price, as it is worthe.

The opinions and cõmon perswasions of the people, are pernitious: bycause for the moste parte they iuge of all thynges moste fondely.

Certes the vulgare people is a great

schole

schole maister of greate errours

There is nothyng that we ought to seke for yͭ more studye, than to bryng him, that gyueth him selfe to knowe-ledge and wisedome, from the iudge-ment of the rude multitude.

Fyrst let him suspecte as many thin ges, as the multitude, with great as-sente, and consente, dothe approue, vn tyll he hathe examyned theym after those mens rule, whiche make vertue a measure to trye all matters by.

Let euery man, euen from his child hode, vse to haue vyght opinions of all thynges, whiche shall growe and encrease, lyke as his age dothe.

Let euery man desyre vpright thin-ges, & flee the croked: chose the good, and refuse the euyll, this vse and cu-stome shall tourne wel doyng almost into nature, and so worke, that none, but suche as are compelled, and such as are in stryfe, founde the weaker, shalbe brought to do euyll.

The best kinde of life is (as sone as thou canste) to be chosē: Custome shal make this, as it is beste for ỹ, so with in a shorte space, to be most pleasant.

All

All the reste of our lyfe hãgeth vpon our bringing vp, whan we be childre.

Wherfore the fyrst gryce, that men clymme vnto wyfedome by, is that that so many ancient writers speake of, Se ipsũ nosce, Euery man to knowe him selfe.

¶ A diuision of suche thynges, as are perteinyng vnto men

MAN is constituted and made of body and mynde: the body we haue of the earth, and those elementes that we se and touche, like vnto the bodies of beastes.

The minde we haue giuen vs from heauen, lyke vnto angels, lyke to god hym selfe: by this parte man is estemed man, and as greate wyse men thinke, they alone are to be taken for men, ꝑ in this haue their iuste porciõ.

There be in the body, as belonging vnto it, beautie, healthe, integrite of membres, strength, lightnes, delectation, and theyr contraries, as deformitie, sicknes, lacke of lymmes, weakenesse, slouthe, sorowe, and other, as well commodities of the body, as incommo

commodities of the mynde, as learning and vertue, and their cõtraries, rudenesse and vice.

There be certayne thynges not giuen to all men, but chauncynge to a fewe, & these be called thynges, Extra hominem, besydes the nature of man, as riches, power, nobilitie, honor, dignitie, glory, fauor, & their cõtraries, pouertie, nedinesse, ignobility, vyle estimatiõ, shame, obscurenes, hatred.

¶ A dyuision of thinges and theyr price.

THE queene and princesse of all thinges most highest, is Vertue, vnto whom all other serue, as hande maydes theyr maistresses, yt they do as by duetie, they are bounden. ¶ call Vertue a reuerent loue towardes god and man, a right seruice and worshipping of god, a right loue towarde man, loue ¶ say, not ending in wordes, but ioyned with an ernest wyll to doo good. Other thynges, if they be referred to this Vertue, that is, if they be sought, kepte, and spent for her sake, and at her cõmandemẽt, they

they can not seme euyl. Neither they that call ryches, and other thynges lyke, goodis, thought so of them, as nowe the rude people dothe, whiche hathe so corrupted the trewe and natiue significations of thynges, that many of them haue loste theyr ryght estimation, and are changed vp sette downe. For we muste vnderstande, where, whan, and howe farre these thynges be good.

We may not esteme rychesse aboue theyr value, or iudge, that precious stones, metalles, royal places, or gorgious implementes of house, are rychesse, or they ryche, that haue these: but rather riches is not to wante suche thynges, as are necessarily required to mans lyfe.

Trewe glory, is to be well spoken of, for vertues sake.

Trewe honour is to be had in veneration for some greate vertue.

The grace that men obtein of princis or other people, shulde be fauour borne to them for theyr amiable vertues, and qualities, loue worthye.

Dignitie is either a ryght opinion, whiche

whiche one man hath of an other for vertues sake, orels a certeyne beautie of some inwarde vertue, outwardely expressed before mennes eyes.

Power and reygne is, to haue many, whom thou mayste succour and ayde in ryght and honestie.

He is to be reckened noble, that is knowen by some excellent acte, to be noble, orels commeth of an auncient stocke and sheweth hym selfe to be in vertue and worthy qualities, lyke vn to his parentes.

A ryght gentyll man is he, whom nature hathe fashyoned and set, as it were in a standyng for the receipte of vertue.

Healthe is a temperat habytude of the bodye, whereby the mynde bothe kepeth her strengthe, and exercyseth her power.

Beautie standeth in suche liniamentes, shape, and portrature of the body as doo shewe a beautifull mynde to dwell therin.

Strengthe and valiauntnesse is, to fulfille and accomplyshe the exercises of vertue without werines.

Plea-

Pleasure is a pure, sound, hole, and continuall delectation, whiche is taken onely of those thynges, that belonge vnto the mynde.

If a man doo discusse and reason these thynges afore rehersed, otherwise, that is, after the mynde and iugement of the ignorãt people, he shal fynde them, to be thinges vnmete for men, thynges vayne, and also verye hurtefull.

Fyrste, al outwarde thynges be eyther referred vnto the body, or to the mynde, as richesse are to the maynteinance of our life, honour to bear witnesse of our vertue, and well doyng.

The body it selfe is nothyng els but a couerture, and a thynge bounde to serue the soule, wherunto bothe nature, reason, and comlynes cõmande the sayde bodye to be subiecte as a thing brute, to that that dyeth neuer, a thyng earthly, to that that hathe a portion of diuine nature in it.

Furthermore, learnyng is sought for, and lodged in the mynde for this intente, that we maye thereby bothe knowe synne, and eschue the same,

and knowe vertue, and atteyne to it.
If learnyng do not this in him that hathe it, she leaueth her hoole duetie vndone.
What other thyng is our lyfe, but a certayne peregrination, beſette on euery ſide with ſo many daungerous chances, that thende therof, is euery houre hangyng ouer it, whiche ofte tymes falleth vpon moſte light occaſions? Wherfore it is a greate folye to do any thyng that is foule or fylthy, for the loue of vncertaine life, as who ſhuld ſay, thou were ſure to liue longe, after thy naughty doyng.
As it is in a iourney, ſo is it in mannes lyfe, the lighter and leſſe burdein a man carieth, the eaſier and pleſanter his iourney is.
Moreouer, the nature of man is ſuche, and ſo ordeyned, that it nedethe very fewe thinges. In ſo muche, that if a man woll more nerelyer beholde this thyng, doubteles he can not but vtterly condempne them, as madde folke, whiche ſo gredely and ſo carefully accumulate goodes vpō goodes where as ſo litle ſuffiſeth. His ſaieng

was

was prety & quicke, that thus expres-sed riches: Sunt breuis vitæ longum viaticum, that is: They are greate & long puruciance for a lytle and shorte life.

Wherfore rychesse, possessions, and apparell ought to be prepared onely for our necessary vse, which vse is not holpen by vnmeasurable richesse, but rather oppressed, as shyppes ouerladen with to greate a frayte.

Golde it selfe if thou vse it not, differeth very lytle from claye, sauinge that the custody therof dothe put the to more vnquietnesse, causyng the, by reason thy mynde is only set theron, to neglecte suche thynges as ought a boue all other, to be regarded.

Money bryngeth men into a kynde of idolatrie, as ofte as for it those other thynges, are set aside (I meane godly reuerence and cleanues) whiche are the greate, chiefe, and fyrste in Nature. I let passe, howe many deceytes, gynnes, and traynes are leyed for ryches, how many and sondry wayes they come to nought, and into howe many vyces they, whan they tarye, dryue men, drawe men,

drowne men.

What other thing is gay apparel, but instrumentes to strike vp a dance for pryde.

Necessitie fyrste inuented the profitable garment, Riot and Ryches founde the precioufe, whiche Vanitie fashioned vnto her tycke. Greate contention is in varietie of apparell, whiche hath taught men many superfluous and hurtefulle thinges, by reason that they seke to be honoured euen for that, whiche playnely declareth theyr infyrmytie, folye, and weakenes.

Hereby it commeth to passe, that this parte of rychesse, gorgyous buildynges, goodly householde stuffe, precious stones, and other ryche ornamentes, be set out rather for a bragge and to serue other mens eyes, than for the vse and profytte of those that professe them.

what other thyng is nobylity now but a chaunce, to be borne of this or ỳ gentyll bloud, and an opinion grafte vppon the foolishnes of rude and vnlerned people, whiche oftentymes is

gotten

gotten by robberie and like waies.

True and perfecte nobilitie, ſpringeth of vertue, wherfore it is greate madneſſe for any man, to crake of his parentes, being naught him ſelfe diſhonouring theyr noble actes, with his lewed doinges.

Trewely we be all made of lyke elementes, and haue al one god, father to vs all, yet to contempne the byrth or ſtocke of any man, is vnder a colour to reproue god, whiche is the autour of euery mans natiuitie.

what other thinge is power, than a faire cumbraunce, wherin if man knewe, what troubles and cares lye hidden, howe great a ſea of euyls euery day ouerrunneth the ſmal ſwetenneſſe of it, there is no man ſo ambitious, no man ſo gredy of honour, but he wold flye it, as a greuous myſery, he wold as that king ſayd, not ſtoupe to take vp a dyademe, if it lay before him on the grounde.

Howe odiouſe a thyng is it, to gouerne euyll men? howe muche more, if thou be euyll thy ſelfe?

Honour, if it it ſpryng not of ver-

tue, is falsly gyuen and wrongfully taken, neither it can fully delyte the, where as thy conscience denyeth the to serue it. Agayne, if it do aryse of vertue, vertue teacheth the to refuse it. For that ought not to be called or taken for vertue, whiche is done for desyre of honoure. Honoure muste folowe wel doyng, and is not to be craued of the well doers.

Howe can dignities be called dignities, or worthines, whan they chance to most vnworthy persons, gotten by deceyte, by crauynge for money, and suche other naughty meanes, in especiall where they be gyuen by the arbitermente of the rude multitude, a beaste of many heades, whiche dothe nothyng as reason and ryght iudgement wolde. And what other thynge is glory, thā as he sayd, a vayn blast, that fylleth fooles eares? and as honour and dignitie, are rather in hym that gyueth them, than in him, that is the receyuour, soo glorye bryngeth lytle or nothyng to him, that it is gyuen vnto. Certes they bothe are vncertayne, wanderyng and sone gone,

very

very lyke vnto the multitude they? parcut, whiche in the ſpace of a day, highly prayſeth, and depely diſpray= ſeth the ſame mã. we ſe therfore, that honour commonly faſteſt flyeth from him, that moſt ſeketh it, and goeth to them, that leaſte regarde it, agreyng in this poynt with the nature and cõ= dicion of the variable people, whiche ofte times flye from him, whom they ought ſoneſt to folowe. ¶ nede not to ſay, that this honour and dignitie a= ryſe of cauſes ſomtyme folyſhe, some tyme very noughty. Ofte tymes he cõmeth vp a paſe, that can play well at tennyſſe, ofte times he wareth ho= nourable, that leaueth honeſtie, ſpen= dyng his patrimony vpon ionckettes mynſtrelles and ſcoffers.

But warre, that is to ſay, robberie without puniſhement, is a greate a= uauncer of men to honour, ſuche is the madnes of folyſhe people.

Let euery man deſcende downe into himſelfe, and there ſecretely thynke well vpon this matter, and than he ſhall fynde, howe lytle commeth to him, by fame, by rumoures, by wor=

ship, by suche honour, as the people gyueth him, wherin many nowe muche glory.

what differēce is betwene the highest kyng that is, and the lowest slaue, whan they be bothe a slepe?

What is beautie in the body, truly a wel coloured skynne? if the inward parties coulde be sene, what fylthynesse shuld be espied, euen in the most beautifull body?

The fairest body is nothing els but a dunghyl couered in white & purple.

What dothe beautie or pretie feature of bodye auayle, if the mynde be vncleane? and if there be as the greke wryter sayeth, In hospicio pulchro, hospes deformis, that is to saye, a foule gueste in a fayre hosterie.

For what purpose serueth strength of body, whā thynges moste greatest, and meteſt for man, be not gotten by strengthe of body, but by the gyftes of wytte. Our strength, be it neuer so greate, can in no wyse be equall with the strength of a bull, or an elephant, it is reason, it is wytte, it is policie, wherby we ouercome them.

I lette

I let passe, I nede tell no man, that beautie, strengthe, agilitie, and other gyftes of the body, shortly vanyshe away, euen as floures.

And ares, a small feuer alone bryngeth oftentymes a very strong champyon to deathes doore, and sone shaketh away his fresh colour, his beautie, and his strength.

And all thoughe, sickenes, or other myschaunce come not to them, yet all they of necessitie through age, which euer crepeth on, muste nedes decaye.

No man therfore of ryght can cõt such outward thynges, as so sodenly depart away from him, to othermen, to be his, no man can recken thynges of the bodye, to be his, whiche flee away so faste, and so sone departe.

what wol ye nowe say, whan those thynges, which so many men do highly desyre, be occasions of great vices, as of insolent arrogancy, of luskishenes, of fiersenes, of enuy, of priuie hatred, of strife, of debate, of battayle, murder, and manslaughter?

The delectation of the body is vile and bestly, as the body it selfe is, and

beastes be more ofteuer moued, and haue more pleasure, and longer also then men, the which plesure not only ouerwhelmeth the body with many diseases, bryngyng greate dammage and losse of goodes, but also woundeth the mynd with sorowful repentaunce, and dulleth the wyt, whiche is much extenuated, abated, and broken, through the delicate cherishyng of the body. Fynally there followeth yrkesomnes of it selfe, and hatred of all vertue.

It is not lauful for any man, to vse suche pleasures openly. For as they muche mysebecome the noblenes of mans mynd: so is there none so farre past all grace, but he bashyeth to vse them in presence of many wytnesses. No, bicause they ingender ignominie and shame, suche as vse thē, are driuē to seke darkenes and secrete corners.

And furthermore, these flieng short and sone passyng pleasures, may neither, by any meanes be reteyned and kepte, neither yet come they pure, but are with some bytternes intermingled. Therfore iudge not, after the

consent

consente of the common people, the greatest euyll to be, pouertie, ignobilitie, imprisonment, nakednes, worldly shame, deformitie of body, sicknes, and imbecillitie, but rather thynke vices, and theyr affinities, as folyshnes, ignorancy, amased dulnesse, and lacke of brayne, the greattest euyls: and theyr contraryes, knoweledge, quyckenes of wytte, and sobrietie of mynde, to be great vertues.

If thou haue eyther gyftes of fortune, or of body, they shall moche profytte the, if thou bestowe them vertuously, but if they helpe to set out vice, they muste nedes do the moche hurte. If thou haue neyther the one nor the other, seke them not with the losse of honesty, for that were euen to bye a lytel claye with a great summe of gold, or to chaunge helth, for peynfull syckenes.

There can be no greatter vantage to the soule, then is the increase of godlynesse, no greatter gaines to the bodye, than to knowe how to vse the state present, and to be content with it, howe symple so euer it be.

And

And all be it we oughte to do nothynge, to the intent, that we wolde men shuld tickle vs with fonde prayses, yet we must labour, to kepe our good name alwayes vnspotted, for the regarde therof kepeth vs oft tymes, from moche naughtynes, and also is a good example to sturre other to well doing.

And herof commeth that olde precept of great wyse men: Thou shalte none euyll do, nor any thynge that longeth thereto. If we can not attayne to this, well, we muste be content, that in our conscience, we fele our selues voyde of secrete gruge and vnquietnes. For whan mens iudgementes, be soo corrupte, that they counte vertu to be vice, than we must be content, that god alone approue our inward and outward actes, thoughe men alowe ner nother.

It is ealy, to tourne eyther the incommodities of the bodye, or mischaunces of fortune, to our profite, and of euyls, to make them good, if thou suffer them pacientlyand the les that they serue the, the more ende

noureſt to folowe vertu. Vertues, oft times haue ben excedingly encreaſed by hurtes of body, & loſſe of goodes.

¶ Of the Body.

AND for as moche, as in this our pylgremage, we beare a ſoule, incloſed within our body, greate treaſure in brickle veſſels, we may not vtterly refuſe, and caſte awaye al regarde and reſpecte to the bodye. Yet we muſt ſo entreate, and ordre the ſame, that it may not take it ſelfe, to be a mayſter or a felowe, but rather a ſeruaunte, and that, Body is not fed for his owne ſake, but for Soulles ſake.

The more cheriſchyng that the carcaſe hath, the leſſe is the ſoule loked vpon, the more delicately the bodye is handled, the more ſtubbornelye it wreſtleth ageynſte the mynde, and dothe caſte it of, as an horſe to well cheriſhed, vſeth to caſte his ryder. The heuye burden of the bodye ſoore oppreſſeth the mynde, fatnes, and ouer moche cheriſchynge of the beaſt, diminiſheth and dulleth the quicknes

nes of wytte.

Meate, slepe, al maner of exercise, and al the hole gouernance of the body, must be vsed for the helth therof, and muste not be set vppon pleasure, and delycacye. Thus it may the better serue the mynde, and not waxe wanton, throughe to moche pamperyng, nor yet fall in decaye, for lacke of strength, not norysshed.

There is nothynge, that dothe soo moche debilitate the lyuely power, the quycke vigor of the mynde, and also the strengthe of the bodye, as dothe voluptuousenes, for as all the strength of the body and mynde is establysshed, and made galliarde with exercise, and moderate labour, soo by idelenesse and wanton pleasures, their powers are weakened, theyr strengthes waxe faynte, and fall awaye.

Cleane keppynge of the bodye (delicate nisenes of meates and drynkes leyed aparte) doth greatly both maintcine the helth of the body, and muche comforte wytte.

Thou shalt washe thy handes, and thy

thy face, ofte tymes with colde water, and dry them ageyn with a faire towell.

Thou shalte ofte clense those places of thy body, out of the whiche, filthines commeth from thy inward partyes, as thy hedde, thy eares, thy nosethrylles, thy eyes, thy arme holes, and thy other secrete places, that nature hideth, and honesty scase wolde haue named. Let thy feete be kepte cleane and warme.

Amonge all the partes of thy body, kepe the nape of thy necke from colde.

Eate not by and by, after thou risest, eate lyttell before dyner, breke faste is gyuen to swage the gnawing and complaintes of a yonge stomake or to comforte nature, and not to fyl the bealy, therfore. iii. or. iiii. morseles of bread, be sufficient, without any drynke, or with a lyttell and that very smalle. For suche is no lesse holsome vnto the wytte, than to the bodye.

Accustome thy selfe at dyner and supper, to fede but of one maner of meate,

meate, and if thy substaunce wyll suffer the, let it be suche, as is moste holsome, fyne, and of least grosnes. Eate but of one, though there be many dysshes, and if thou be at thyne owne table, suffre not many to come vpon it. Varietie of meates is very hurtful, yet the diuersitie of sauces is moche worse.

Cleane and pure diet, agreable to temperate and chaste myndes, is a greate sauer in a household, and that alone sheweth vs, howe fewe thynges we haue nede of.

Let vs do no notable offence, either in hope of luker, or in truste therby to repleniche our bealyes with deynty delicates, and farre sought dishes.

We shall do well, if we not onely content our selues with suche thynges, as we haue, but also do departe with some of them, to suche as haue nede of relyefe.

Our lorde hym selfe gyueth vs an example of this, whiche after he had feasted a multitude of people, suffered not such bread and fishe as was lefte, to be loste.

Nature

Nature teacheth vs thinges necessary, whiche be but fewe, and sone prepared: foolishenes hath inuented thynges superfluouse, whyche are without number, and harde to come by. If thou gyue necessaryes vnto nature, she is delyted & made stronge as with thynges fytte for her, but if thou gyue her superfluouse, she is weakened and afflicted, as with gobbettes not agreynge vnto her diete.

As necessaries do not suffise, where foolyshenes craueth, so superfluous thynges ouerwhelme, rather than satysfie where appetites are to be serued.

Thy drynke shall be that naturall liquour, prepared of god indifferent to all lyuynge creatures, whiche is pure and clene water, or elles syngle biere, or wyne alayde with the said water.

There is nothynge that can more hurte the bodies of yong men, than hotte meates and hote drynkes, for they inflame theyr lyuers, and sette on fyer theyr intrayles: And hereby mens myndes are made hotte, an-

gry, prowde, impudent, and are thens so caryed with rashenesse, that lyke as they were madde, they seeke to accomplishe al their lustes, be they neuer so fylthy.

Drynke not after supper, or yt thirste moue the, take some moyst or colde thyng, or a litteil quantytie of drinke, and that of the smallest.

Betwene that and thy goynge to bed, lette it be at the least halfe an houre.

Whan you wolle refresshe youre minde with any pastaunce, looke you consyder, howe shorte tyme is gyuen to mans lyfe, thynke it vnlaufull, to spende this tyme, in games, in feastyng, or in any other childishe toyes, folies, if ye right name them.

The course of our lyfe is but shorte, I saye although it were euery whyt bestowed in deckyng and adornynge the mynde.

Thinke not, that we be made of god, to gamynge, to trifelles, but rather sent to be occupied in sage matters, as to atteyne vnto moderation, modestie, temperance, religion, and al other

other kyndes of vertue.

Heale not the sickenesse of your body, with the diseases of mynde. Better it is, that that be sycke, then this not hole.

Exercises of body shall not be to greatte, but vsed with a certayne regarde of helthe, wherin we must folowe the counsels of expert and counnyng phisitions, so farre as they shal not transcend the limittes of honesty neyther byd vs do any fylthy thynge ageynst goddis lawe.

Also in pastymes and refresshynge of the minde, see there be some remembrance of vertue alway.

Banysshe al arrogancie, contention quarellinges, envy, and couetousnes, for what reason, or rather folishenes is it, to inquiete thy mynde, whyles thou studiest, to delyte it? You do as wisely as they that put gal into that hony, whiche they wolde haue moste swetest.

Slepe muste be taken as a certaine medicine, and so moche onely, as is sufficient to refreshe the body, for immoderate slepe bringeth the bodye to

many hurtefull humours, and moche hyndreth the quyckenesse of the mynde.

The tyme that is spentte in slepe, is scase to be coũted any part of life. Vita enim vigilia est, Lyfe is a watche or a wakyng.

¶ Of the mynde.

THERE be two partes in the soule, the one that vnderstandeth, remembreth, and sauereth thynges as they are, vsynge reason, iudgement, and wytte, and is called Mens, that is, the Mynde, the superiour parte, by whiche alone we are knowen to be menne, made lyke vnto god, farre passynge all other lyuynge creatures.

The other parte, whiche is called Wyll, is voyde of reason, brute, fiers, cruell, more lyker a beaste, than a man, wherin dwelleth these motions whiche be named either affections, or perturbations, arrogancy, enuy, malyce, ire, feare, sorowe, desyre neuer satysfyed, and vayne ioye. This is called the inferiour and vyler parte,

wherby

whereby we lyttell or nothynge, doo differ from beastes, at the leaste, we goo farre from god, which is without all sickenes and all affections.

This is the order of nature, that wysedome gouerne all thinges and that all creatures, whiche we see, obey vnto manne, and that in man, the body be obedient to the soule, & the soule vnto god.

If any thynge breake this ordre, it offendeth.

As it is therfore a poynt of treason that suche lewed perturbations, as are afore rehersed, shulde rage rebell and take vpon theym the rule of the hole man, contemtuously despisyng the auctoritie of the mynde, so it is extreme foly for ỹ mynde, to be slaue vnto fonde affections, and to serue at a becke, the vyle carkeys, neyther the dygnitie of nature, neyther the expresse lawe of god, any thynge regarded.

Therfore, as strength of intellygence is gyuen to the mynde, to waye euery thynge, and to knowe what is good to be done, and what to be left

vndone, so is wyll of soo great power that there is nothynge in the mynde, but it is forced to obey wyl, if she stād at strife, and wyl yeld no part of her right to her aduersarie.

Wyt is exercysed with many and dyuers feates, moche sharpened and instructed with longe experiences of soundry matters, wherby it may exactly know ỹ natures and values of all thynges, and so teache mans wil, what is good to be folowed, & what contrarywyse, is to be eschewed, suche craftes must therfore be shonned that fyght agaynst vertue, all craftes, that worke by vayne coniectures, as palmestrie, pyromancie, nicromancie, hydromancie, astrologie, wherin moche pestilent vanitie lieth hydde, inuented of the deuyll, our deceytfull ennemye: for they intreat and professe those thynges, whiche god hath reserued vnto hym selfe alone, that is to saye, the knowlege of thinges to come. We may not seke to knowe the maiestie and secreates of god, being farre from our knowlege, and suche as god wold not man

to

to medle withall.

He that sercheth the greatnes of goddis maiestie, shall be oppressed and ouerwhelmed with his exuperant glory. wherfore Paule biddeth vs, to be no wyser than it becommeth vs, but moderately to be wise, sayenge: that he sawe thinges not to be spoken, that no man can vtter. Also Salomon sayth: Thou shalte not inquire of thinges aboue thy capacity, neyther of thinges aboue thy strēgth but content thy self with the knoweledge of those, that god hath commaunded the: thynke alway vppon them, neuer being to curyouse in serchynge of his workes.

All artes inuented by the deuyll, muste be refused and forsaken of vs, with whome, as with the ennemyes of god, we may in no wise be conuersant, or haue any thyng to do. It is not expedient for vs, to know the opinions, either of phisophers, or heretikes, contrary to our profession, leste that subtyll and crafty merchaunt, the deuil, cast some scrupulous doubt in to our hartes, whiche may moche

tosse vs, and perchaunce bryng vs into distruction.

Authours that wryte wantonlye, wherby may spring occasion of hurt, muste not be touched, leste any filthines remaine in the mynde throughe the redyng of them.

Euyll communication ofte corrupteth good maners.

Other erudition is syncere and fruitefull, so that it be applied to his right marke, that is, to Vertue and well doinge.

There is a diuine knowlege giuen of god, wherin al treasures of scieuce and wysedome ar layde vp, and this is the very and trewe lyght of mans mynde.

All other lernynges, compared vnto this, be verye darkenes and chyldishe trifles.

Yet they be redde for this intente, that our lyght, by comparynge of the one with the other, may shyne and appere more bryghter. Further more, that we maye vse the said lerninges, as testimonies of men agaynst them, whiche can lyttell better abyde the

dyuine

dyuine scripture, than sooze eyes can the bryghtnes of the son. And where as we shall see suche excellent Vertues in Gentyls, we may well be put in remembzaunce, howe moche, becommeth a trewe disciple of our maister CHRIST, whiche is by reason he knowcth this Lyght, charged vppon no small bonde, to liue accozdyngly vnto goddis commandment. Belyde those thynges, they gyue vs moch knowlege, how we shulde lyue here togither in this wozld, the experience wherof we lacke ofte tymes.

We be framed and fashioned by these.iii.thynges, Knowlege, Wyt, and Memozie, and the diligence, whiche we vse to the atteyninge of them, is called Studye.

wytte is quyckened by exercise and Memozye encreased, by diligent tylyng and occupieng therof: delycate handelynge weakeneth them bothe: Good helth confyzmeth and maketh theym stronge: Idelnes and dayly Ease, putteth them to flight: Vse and Exercise setteth them at hande, and euer in a redynesse.

whether thou rede or here any thing do it with attention and effectuouſely, lette not thy mynde wander, but conſtrayne it, to be there, and to do that thynge, whiche is in hand, and none other.

If it go a ſtray, or ſwarue a ſide, cal it agayn, as it were with a lytle hiſt, differ al cogitations, that may bring the from that, that thou haſt in hand differ them vntill ſome other tyme, remembring with thy ſelf, that thou leſeſt both time and labour if thou be not attent vpon ſuch thinges as thou doeſt rede and here.

Be not abaſhed to lerne and aſke ſuche thynges, as thou knoweſt not, for as moche as noble clerkes, and greatte men, haue not ben aſhamed therof, but rather bluſſhe, bycauſe thou arte ignorant, and not wylling to lerne.

Boſt not thy ſelfe, to haue knowe-ledge of thoſe thynges, wherin thou art ignorant, but rather inquere and lerne of ſuche perſons, as thou doeſt ſuppoſe, do vnderſtand them.

If thou wolte betaken for a lerned man

man, endeuoure thy selfe, that thou so be, for there is none other waye more compendiouse or nearer there vnto: As thou canste by none other meanes, more easily obteine, to be este med an honest man, than if thou soo be in verye deede. Fynally, labour alwaye, to be euen suche a one in deede, as thou desirest to appere vnto men, elles thou desirest it all in vayne.

False thynges, faynte and fall awaye by processe of tyme, and tyme strengthneth the truthe.

Simulation lasteth not longe.

Folowe thy maister alwaies, runne not thou at any tyme before hym, beleue hym, resyst hym not.

Loue hym, and take hym as thy father, thynkynge euery thynge, what so euer he sayethe, to be verye trewe and sure.

Beware thou offende not in that, wherin thou beinge culpable, wast twyse or thrise reformed, fall not the fourth tyme, that thyne amendement and reformation maye seme to haue profyted the.

It becommeth the chiefly, to haue those thinges in remembraunce, that haue in tymes paste deceyued the, lest thou be in lyke maner by them seduced ageyne.

It is naturally gyuen to all men, to erre, but to no man to perseuer and continue therin, excepte he be vnwise and a very naughty person.

Lerne and vnderstande, that there is no sence, whereby we be better, or more spedyly instructe, and taughte than by herynge, and as there is nothynge more easy, than to here many thynges, so there is nothynge more profitable.

Here not lyght tryfles, thynges to be laught at, but rather ernest, wise, and weyghty.

They be bothe lerned with lyke payne and labour, all be it the commoditie, that ryseth of the one, is far vnlyke the other.

Seke not to speke many wordes, to make a longe aunswere, but rather see thou spende thy wordes in tyme, and set them in theyr place.

Adioyne suche companye to the at

dyner

dyner and supper, as can both make the mery with theyr pleasaunt and learned communycation, and also make the ryse wiser than thou settest downe.

Suffer not suche as be skoffers, smell feastes, folysshe and fylthye talkers, triflers, bybbers, fylthye and shameles lurkers, bealy guttes, and suche other, apte either by their wordes or deedes, to cause lewde laughter, to sytte at thy table, neyther haue any delyte in them, but rather seke thy pastime of suche, as can with feate, wyttye, and lerned talke make the merye. Kepe not onely thy mouthe from foule and impudente communication, but also thine eares being as a man shuld say, windowes of the mynde, remembrynge euer that olde sayinge of the Apostle, Naughty communication ofte tymes corrupteth good maners.

Gyue dyligent eare, what euery man saythe, whether it be at the table, or any other where, for soo doing, thou shalte lerne of the wyse, to make thy selfe better, and of the folishe,

lyche, to be more ware, and circumspecte, folowing alwayes that, that the wyse approue, eschewynge that the folysche commende. And if thou perceyue any thing taken of the wise sort, to be spoken quyckely, grauely, lernedlye, wyttilye, comely, beare it in mynde, that thou mayst, whan thou shalte haue occasion, vse the same.

Thou shalt haue alwayes at hand a paper boke, wherin thou shalte write such notable thynges, as thou redest thy self, or herest of other men worthy to be noted, be it other feate sentence, or word, mete for familier speche, that thou maist haue in a redynes, whan tyme requireth.

Studye not soo moche to gather wordes, as to vnderstande the proper sygnifycations of them, reherssynge and teachynge suche thynges, as thou haste redde or hearde, partly to thy scholers in latyn, partely in vulgare tongue, to other vnlearned personnes. Youdynge alway, that thou do reherse and teach them with no lesse grace, than thou haste harde

and

and redde the same before, for thus doinge, thou shalt exercise both thy wit and thy tongue.

Thy style must also be exercysed, whiche is the best maister of clene & eloquent speche.

Wryte, and write ageyne, makynge euery seconde daye, or at the leaste euery thyrde daye, an epistle vnto some man, that knoweth howe to aunswere therevnto agayne. How be it, thou shalte shewe it fyrste vnto thy maister, there to be reformed, before thou presume to send the same, notynge and bearyng wel in mynde such fautes, as he shall correct, that thou mayst not mysse in them, or any like in tyme to come.

After meate, as whan thou haste dyned or supte, brethe for a space, before thou go to thy study, and sytte downe in somme place, where thou mayste talke and here somme pleasaunte communication, or playe at somme suche game, whereby thou mayste not chafe or moche comber thy bodye.

After supper, walke with some me-

ry

ty company, that is learned, whiche may make the merier with his communication, and whose wordes and sentences thou mayste with honestie folowe,

Betwene supper and bed, drynke not in any wyse, for there is nothing more pernitiouse, bothe to the body, the memory, and also the wyt. wherfore, if thyrst shall at any tyme constraine the to drynke, goo not to reste vnder the space of halfe an houre after, at the least.

Thou shalte not neglecte thy Memory, nor suffer it to decaye throughy ydelnesse: for it reioyceth aboue all thynge, to be sette a worke, and increaseth not a lytel therby. Exercyse it therfore dayely with some worthy busynesse.

The more oft thou committest thinges to her custodye, the more better and faithfuller wolle she kepe them. And contrarylye, the more selde, the more vntrusty thou shalt fynde her.

When thou haste put any thynge to her kepinge, suffer it to reste in her handes for a season, and within a while

a whyle after require it of her ageine as a thing lefte for a tyme in her custody.

If thou wylte lerne any thing perfectely, rede it with attention foure or fyue tymes ouer nyghte, and sod to bedde, and whan thou risyst the nexte morynge, aske a reckenynge, of thy memorye, for that thyng thou diddest deliuer to her custody the euenyng before.

Thou must beware of surfettes of rawnes in the stomake, and specially of colde in thy necke.

As to moche wyne weakeneth the sinewes in a man, so it kylleth his memorye.

It shulde be very well done, and if thou woldest a lyttell before thou goeste to reste, calle to thy remembraunce, all suche thynges as thou haste sene, redde, hearde, or done all the day before.

And yf thou hast behaued thy selfe worthily to thy commendation, thou shuldest reioyce, and knowlege it to come of god, purposynge to continue in lyke goodnesse: on thother syde,

if thou haste done any thynge filthily, outragiously, chyldysshely, fondly, worthy rebuke, forgette not, to ascribe it to thyne owne lewdenes, and to be sory therfore, neuer willing to do any like trespas ageyne.

If thou haste herde or redde any feate, graue, or godly sentence, forgette it not.

And if thou hast sene any commendable thynge, folowe it: and shonne the contrary. Let no daye scape the, but thou rede, here, or wryte somewhat, that may increase, eyther thy knowledge, thy iudgement, or thy lyuynge.

Whan thou prepareste thy selfe to bedde, rede or here some thyng, worthy memory, and let it be suche that thou dreamyng of it, mayst take both pleasure and profitte, that euen by nyght visions, thou mayste lerne to amende thy lyfe.

There is no ende appoynted vnto the studye of wysedome in thys worlde, but it muste be ended togither with lyfe.

It behoueth man to reherse theke

thyes

thꝛee thynges with him ſelfe, all the tyme of his lyfe, that is to ſay, howe he may thynke well, ſaye well, and do well.

All arrogancie muſte be ſecluded from ſtudies. For all that, that he knoweth, whiche is euen the beſte lerned man a lyue, is verye lyttell or nothynge, in comparyſon of the infinite thynges, whiche he is ignoraunt in.

The knowledge of man is ſclender a meruaylous ſmalle thynge, and that very obſcure, and vncertayne: our myndes beynge tyed and bounde in the priſon of this body, be oppreſſed with great darkenes, in ſo moche that harde it is, for our wyttes to enter euen in to a meane knowledge of thynges.

Furthermoꝛe, Arrogancy, moche encombereth the profyte of ſtudyes, for many myght haue come to wiſedome, if they had not thought them ſelfes there all redy.

Alſo, Contention, Emulation, Backbityng, vaine deſyre of Glorye, muſte be eſchewed. For we folowe ſtudies for

this cause in special, that we may, by their helpe, be deliuered from ꝑ cruel dominion of the sayd vyces.

Nothynge can be imagined more pleasaunt, than the knowlege of manye thynges, fewe or none more fruytefull, than the intelligence of Vertue.

Studies be of suche efficacie and strength, that they temper Prosperitie, they mytigate Aduersitie, they kepe vnder the hasty and rashe motions of youth, they delyte and comforte croked and peynefull age, being with vs at home: abrode, in publike and priuate busynesse, whan we are alone, whan we be accompanied in idelnes, in labours, neuer absent, but alwaies redy to helpe and aide vs.

As Erudition, is the rightest and moste holsome foode of the mynde, so is it a thynge vnmete, that the body shulde haue his nourysshment, the soule beynge kepte hungery, from whense springeth out plentuously all delectation and perfecte pleasures, and as among these, the one bringeth in an other, and those that be present,

do

do renewe the ym past, so they neuer depart, ne make any man wery, whā he hath most of them.

¶ Of vertue and affection.

VERTVE, the moste hygh and excellente treasure, surmountynge all worldely ryches, is not gyuen by man, but commeth only from god. wherfore we must desyre it of god with meke and humble harte.

The hyghest amonge all lyberall artes, is that philosophy, whiche bryngeth remedy and helth for the greate and peynefull diseases of the mynde.

Moche dilygent labour is taken, to cherysshe the bodye, moche more oughte to be giuen to the soule, for as moche as the diseases therof, be more pryuy, more greuouse, and also more perillous.

These dyseases be named, and not without a cause, Sharpe stormes, greuous tormentes, scourges, brōdes and the furyes of mannes mynde, whiche bryngе with them moche ca-

lamitie, and intollerable coʒſies, if they be ſuffered to reygne, and contraryly, moſt pleaſant tranquillitie, if they be cõquered and kept downe. And to the eaſy accompliſhement of this, ſuche documentes ſerue moche, as haue ben of moſte excellent wyttes, foʒ the furtherance of good life, and mayntenaunce of manners, pʒeſcribed.

This is the great rewarde, and the very fruite, that lerned men take of theyʒ longe and peynefull ſtudy, not to gather many thynges foʒ men to wonder at, oʒ elles ſuch as he himſelfe maye crake of, but rather, to haue gotten, wherby he may helpe al men, and moſt chiefely himſelfe, and not to lette them lye, as in a bore of ointmentes, where out is taken ſalues, to help other men, the bore there with all, neuer a deale the better.

Chriſten Religion loketh foʒ nothyng ſo moche, as that a cleane and a pure conſcience maye erhylarate the mynde, and that affections, beinge ones ſtayed, and ſetteled, we may be like vnto god and his angels

in

in continuall quietnes, and tranquillitie of mynde.

Remedyes for suche dyseases be gotten, eyther of outwarde thynges eyther of our selues, or of god, or els of the lawe and lyfe of Christe.

The nature of thynges is suche, that as they be all vncertayn, short, chaungeable, and vyle, the soule onely excepted, whiche is in dede every man, or at the leaste, the most precious parte of man: soo all other thinges be translated from one to an other, lest men shuld call any thynge theyrs, beside their soule.

Lette no man thynke those thynges, whiche he hath in his possessiō, to be giuen hym, but rather to be lent hym for a season.

Wherfore it is great madnes, to runne in to any synne, worthy greuous punyshement, for any worldely tryfles.

Lette no man auaunce hym selfe, bycause the gyftes of Fortune or of Body, haue chaunced vnto hym, seinge all suche trashe, shortely vadeth awaye, as beinge vncertaine, and not

proper vnto vs. No no, as they be graunted vs, so they shalbe required ageyne, at the vttermost whan death commeth: and ofte tymes euen while we be aliue.

Neyther we ought to mourne, if that thynge, whyche was lente vs, and as a man wolde saye, gyuen vs to kepe, be asked ageyn, but it rather becommeth vs, to render thankes, for bicause we haue so longe enioyed the same.

It is to moche vnkindnes, to think, if thou haddest a longe season a benefytte, that thou takeste wronge, if it do not alwaye continue. Thou doest rather wronge, not to consider, what thou haste had, and howe longe, then styll to thynke what thou haste not had, or howe longe thou haste not haddeit.

Thou oughtest not, to moche to reioyse, whan thinges taken from thy enemies, come to the or thy frendes for suche is the spede of Fortune, and suche doubtfulnes is in all thinges, that bitter wailing often times folowyth vaine mirth.

Lette

Lette not thy harte fayle the, although fortune tourne her face: for mery euentydes do often tymes folowe carefull mornynges.

Nowe, what condition be our bodyes in, what lyfe can we loke for whyche be made of so vyle, and soo brickle a mettall, our lyues beinge with so many perylles, besieged on euery syde? And although it seme sure for a tyme, yet it wyll not longe indure. Therfore, what haue we, wherupon we shuld (chiefely in such vncertaynty of life) be high mynded or fierce of harte?

And for as moche, as this lyfe is none other thynge, but a certayne pylgremage, wherby we styll be entrynge in to an other lyfe eternall, and seinge also, we nede very fewe thynges, for the performance of the sayd iourney, what hath this world worthy longe suite? What foly, to seke such thinges by peynfull seruitude, as we see tossed and tourned in a moment hyther and thither.

For what ende or purpose shulde we serue our neuer satisfied desyre

and appetyte, whan thinges to come be vncertayn, and we at this present nede very fewe thynges.

He is a very free man, whiche desyreth onely those thynges, as be in his owne handes. On the other side he a bondman and slaue, that dothe the contrary.

Nowe I praye you, what other thynge is it, to be replenysshed with the giftes of Fortune, than a foote man to be combred with diuers and many fardelles.

There is no man so dulle, no such lacke wytte, but he rather prepareth and fytteth hym selfe for the citye, where he purposeth to dwell, than styll seeketh thynges for his iourney.

Sythens this our lyfe is of nature drouppyng and fleinge, the moste parte therof, and almost al. is spente in perturbation, in troubles, in fantasies: we can not say, we liue all the while, that we be tossed with affections, and in especiall, whan the feare of death troubleth vs. And where as death may come to vs, by an infinite

sorte

sorte of wayes. It is greate folye, to feare, that it shulde come this waye or that way: and seing that it shal of necessity come, we may not committe any great mischiefe or wickednes, to auoyde it, nor we ought to mourne, though it chaunce.

Our lyfe beynge oppressed with so many diuers mysteries, what nede we to kepe it with suche anxietie? to sette so moche by it, seinge also we go to an other, whiche is a life euerlastynge? Let vs so order our selues that we haue redy passage to that lyfe, whiche is replenyshed with all goodnesse, full of ioye eternall, ful of myrth euerlastyng.

Our errours oppresse vs, rather than thinges them selfe: where as we ofte tymes thynke them to be great euyls, that are none in dede and gret goodes, that of trouthe are worthe nought.

The nature, condition, and true value of thynges be those, whiche I haue reherced in the begynnynge, wherby it may be plainely gathered that there is nothyng fayre, nothing

of

of pryce, fynally nothynge to be accounted ours, but only vertue.

Where as delyberation is taken, we bringe in doubte, to which parte we may most inclyne, the loue of our bodye, and the delyre of thynges here in this lyfe, that is to saye, the loue of our selfe, is chiefe councellour, and one that we all togyther folowe.

This weakeneth the strength and manhod of our myndes, so moche that nothyng can be so lyttell, but it is easely able to penetrate them, nothing so sklender or smal, but it may be able to disturbe them.

This blyndeth the eyes of the mynde, and whan affections haue ones gotten the vpper hande, we flatter, we yelde, we obey them, as our lordes and rulers.

Thus we hold thynges with tothe and nayle, that are alien from vs, as they were ours: and if they be withdrawen from vs, we lament, tourmentynge our selues, as though we had great losse.

We neglecte our owne, as none

of

of oures, and do shonne thinges profytable, as very hurtefull to vs, enbrasynge thynges hurtfull, as very profitable.

The harmes of the folkes seme small, but we thynke our owne, beinge nothynge so great as theyrs, intollerable: neither content with that we wyshe our selues, nor yet pleased if we myght obteyne that that other men moche desyre. we lyke not our selues, this world, the condition and estate therof, doth not satisfie vs: we wold haue the natures of al thinges turned, such is the impaciencie, that groweth of deyntie fantasies.

what punyshement may be compared with these? trewely the tormentes amonge damned spirites be none other. The dyuels them selues haue none other punyshement, than that they be vexed with enuy, hatred and wrothe.

A man may se the countenaunce of them, that be inquieted with these affections, howe variable, how carefull, howe pantyng, how cruell, how fearefull they be, and in lyke trade

be

be their mindes racked and tourmen
ted within them.

ANGRE, whiche is the sorest of al other perturbations, and worst of al other, becommeth not a man, for it turneth his nature into a cruel beast, and although euery trouble dothe obscure and darken the iudgement of the mynde, yet moste of all Yre, ouerwhelmeth it with darkenes soo sore, that it seeth neyther Truthe, profytte, or comlynes. It eateth vp the harte, and drynketh vp the holsome bloud of the body, constrayning man to do that thing, wherof Repentance shortly ensueth.

How shameful a chaunge is there in the face, what sodeyn tempestes aryse there, what burnynge eyes, what snuffynge of the nose, what grennyng of the tethe, what foming of the mouthe, what palenes, what stuttynge of tonge, fynally, what terryble and vncomely cryinges be there in hym, that is inflamed with this furie: Truely suche, that some, which haue in theyr angre beholden them selfe in a glasse, haue not knowen

wen them selfe.

The angry man, for his grymme countenaunce, his sharpe wordes, and cruell dedes, ofte tymes loseth moche of his auctoritie, moche beneuolencie is taken from hym, his frendes forsake hym, no man wyll mete hym, he is lefte al alone, al men hate & abhorre him, wherfore, great wyse men neuer eschewed thynge more, or cloked thyng with greatter diligence, than they did Yre, and the workes of Yre. In so moche, that they not only wrasteled ageinst their own nature, but in spite of her beard gaue her the fall.

What is more worthy to be skorned, than so lyttell and soo weake an anymall, to rage and stere vp soo greate and so fierce tragedies, for vyle trifles, and thynges of no value? as sometyme for the gyftes of the body, or of fortune, yea and somtyme, wysely a goddes name, for one lyttell worde.

Thou shalte sone subdue angre, if thou holde and fasten this thynge in thy mynde, that is to saye: No iniurye

iurie to be done, excepte whan the mynde taketh hurte, whiche no man can corrupte, but onely he that possesseth it, and that by defylynge it with synne.

We haue spoken hytherto of thinges commynge from man to man, we woll nowe talke of higher matters, as commynge of god. Howe be it those thinges also before rehersed, were of god: but these that folowe, come somewhat more expressely and properly from hym.

¶ Of religion.

THERE coulde nothyng be giuen vnto mankind more greater, or better than Religion, whiche is knowlege, loue, and veneration of the prynce and maker of the worlde.

GOD is so beneficial to no man, as he is to them, whome he techeth, howe they shall trewely worshyppe hym. Therfore Dauid the prophet rehersyth this amonge the greatte gyftes of god, shewed to the people of Israell: Qui annuntiat verbum

suum

ſuum Iacob. &c. that is, whiche ſheweth his worde vnto Iacob: his iuſtyce and iudgementes to Iſrael. He hath not ſo done to all nations, nor hath he opened his iudgementes vnto all men.

God is knowen by religion, and beynge knowen, he muſte nedes be beleued and worſhypped.

Onely god is prynce, maker, and lorde of all thinges, whiche alone is able to do all thynges, and knoweth howe to do all thinges.

This worlde, is in maner as it were an houſe, or a temple of god, whiche of nought be brought forthe in to this ſhappe and ornacy, that it nowe is in. Therfore it hath receyued this name Coſmos, amonge the Grekes, and is called Mundus, of the Latines, whiche bothe are as moche to ſaye, as a comely Ornament, a beautifull thynge: whiche he ſo ruleth and gouerneth, that we may no leſſe wonder at the conſeruatiõ, than at the creation of it.

And lyke as in the houſe of a moſt prudent gouernour, nothing is done

without his commaundement, so in this worlde is there nothynge done, without his wil or bidding: the whi che as he can all thynges do, so he knoweth howe to do all thinges.

Aungels, dyuelles, men, and beastes, trees, stockes, and stones, the heauens, the elementes, and to be shorte, all thynges are gouerned by him, and obey him.

There is nothyng made, nothyng that moueth, nothyng that chaunceth, nother stocke nor strawe, may be lyfte from the grounde, neyther stocke ne fether, maye flee further, than his prescripte or commaundement is.

In this lawe standeth the vnyuersall worlde, neyther is there in thynges any other chaunce, fortune, or lotte.

He doth al thinges with his equitie and wisdome, not withstandyng by waies to vs vnknowen.

What so euer happeneth to any man, that same tournethe to his profytte, if he be good: but not to profytte of wretched money, or of worldly

worldely thynges transitory, but of eternall felicitie.

What so euer thynges therfore chaunce in this worlde, they muste be pacientlye taken and allowed, as commynge of god the authour, leste we in our fonde affection and folishe iudgement, seme to condempne and improue the wyll of that most rightuous and wise gouernour of al thinges, God.

And bicause we be not able to compasse, for what purpose he dothe suche thynges: we, as chyldren and ignorant, what is beste for vs, doo lament, that thynges moste hurteful be not giuen vs, takynge them as moste profytable: on the other syde, abhorryng thynges most profitable, as moste hurtfull. In so moche, that oftetymes our ennemie can wishe no more hurte, than that we may haue our owne desires. And seinge we be drowned in so great darkenes of ignorannce, goddis wyll is, that we auoide al that is blame worthy, and commytte all the reste to his gouernaunce.

we must execute, whether we wil or no, that thynge, whiche the gouernour of this so great a worke hath appointed vs to. what madnes is it therfore, rather to be drawen ageinst our wil, with wepyng and waylyng, than to be led merily and wyllynge to that we are called to.

Truely, euery frende of god, wyl gladly obey the lawes and wyll of god, his frend.

This is the chief maner of louing god, as CHRIST sayth, You shal be my frendes, if you wyll do that I commaunde you.

¶ Of Christe.

THE attonement and the reconciler of Mankynd with GOD, and the authour of our saluation, is IESVS CHRIST, God and man, the onely sonne of god almyghty, whom the father sent for the same purpose, whan it pleased hym to take pytie vppon Mankynd, whiche had made him selfe, to his owne great hynderaunce, an ennemy vnto god.

There

There can be no greater hurt, than by syn to be seperated from god, the fountayne of all goodnes, and to be tourned to most hurtfull mysetie, to be taken from a most swete life, and left to a most bytter death.

FOR this purpose, among other thynges, Christ came, that he might teache vs the true and streight way, wherin we might stedfastly stande, and take our iourney to god warde: not swaruyng from it, the bredth of an heare. He hath shewed this way, both by wordes, and also by example of his holy lyfe.

All humayne wisedome, compared with Christes religion, is but durte, and very folyshnes.

What soeuer graue, prudent, wise, pure, holy, or religious thing is with admiration, with exclamation, with clappyng of handes, in the bokes of the gentyles red, commended, lerned by hart, praysed aboue the mone all this is found, more purely, more rightly, more openly, more easyly in our religion.

Perfect wisedom is, to know this

Religion: and to lyue accordyng to it, is perfecte Vertue. For no man knoweth it in very deede, excepte he lyue therafter.

Christes lyfe wytnesseth his perfect humanitie, his miracles declare the infinite power of his deytie, his law sheweth his heauenly wisedom: so that of his perfect goodnes of lyuing, we haue example to folow him of his power and auctority, strength to obey hym: of his wisedome, fayth to beleue hym,

Let his goodnesse prouoke the to loue hym, his maiesty to worshyp him, his wisedome to beleue him.

If a man do well consyder those thinges, which Christ commandeth, he shall fynde al done for our profit, in so moche, that who so feleth him selfe, to beleue ryghtly, shal perceiue it is to his owne great profit, goodnes, and comforte.

As there is nothyng more pleasant to man, than to be beleued, so it is euen to god, for no man can thynke wel of him, to whom he committeth him selfe, afrayd of hurt.

The

The foundation of our saluation is to beleue god, to be father, and Jesus Christ his onely sonne, to be our law maker, and the holy gost to be breathed out of bothe, without whom, we do nothing, we thinke nothing, that can profit vs.

The true worshyppyng of god, is to cleuse and purifie the soule from all diseases and vnclene lustes, and to be tourned as nere to his similytude as we maye, soo that we be, as he hym selfe is, cleane and holy, and that we hate no man, but rather study, by al meanes to profit al men.

The more thou transposest thy selfe from thynges corporall, vnto thynges incorporate, the more godly lyfe shalt thou leade.

Thus shall it be brought to passe, that god may acknowledge our nature, as of kyn, and lyke vnto hym, and may delyte in it, making it his true and ryght temple, moche more acceptable to hym, than churches made of lyme and stone.

The temple of god is holy, which are you, as wytnes saynt Paule. So

noble, so worthy a guest, must with all care, dilygence, and tendernes be reteyned.

He may not, through ꝑ foule stinke of synnes, be dryuen to chaunge his lodgyng.

Bodely workes be vnsauery, except they haue sauce from the harte.

Knowe, that thou hast god in the most secrete part of thy hart, as witnes and iudge of all thy thoughtes, in so moche, that if thou feare his presence, thou wolt not onely auoide all naughtynes outwardly, but also thou wolt not suffre vnclene thoughtes to entre into thy mynde.

Loue towardes god, ought to be suche, that thou esteme hym aboue all thynges, and that his glory and honour be derer vnto the, then all this lyfe, all honour, and commodities therof.

And as whan one frende remẽbreth an other, he is moued with a frendly and honest ioye, soo let all diuine thynges seme frendly vnto the, that is most acceptable & pleasant and be thou cõuersant in them most gladly.

As

As ofte as thou herest God named se that a greatter, and a more excellent thyng stryke thy remembrance and mynde, than mans knowledge can atteyne to.

Here the sayenges, that be spoken of him, & of his sauntes, not as thou herest vaine fables, but with great admiration of mynde.

Judge nothynge rashely, nor pronounce thou any thyng of god, and his workes, but thou do it with reuerence and feare.

It is wickednes, to iest vpon holy thinges, or to vse the sayinges of holy scripture, as folish toyes and trifelyng tales, and skoffynges, euen as a man shuld sprinkle durt in a medicine, adorned for recouery of helth. But to apply it to fylthy communication or bawdry, is a thyng abhominable, & in no wise to be suffered.

It becommeth all thynges there, to be maruayled at, and to be receyued with worthy reuerence in to our hartes.

Be present at redynge and preachynge of goddis worde, and al that

holy is: and vnderstād, that what so euer thou either seest or herest there, is most pure, most holy, and appertayneth vnto goddis maiestie, which as we may easily worshyp and adore so we can comprehend it by no meanes. So that thou mayste alwayes iudge more hygher thinges to be hyd in that dyuyne wysedome, than the strength of mans witte is able to aspire vnto.

We reuerence the saienges of wise men, yea although we do not well vnderstand them, howe moche more than doth it beseme vs, to gyue condigne reuerēce vnto godly saienges?

As oft as thou herest Jesus Christ named, remember thou his inestimable loue, toward the, and let the rehersall of his name be vnto the full of swetenes and veneration.

When thou herest any title, or proper name giuen vnto Christ, lifte vp thy self vnto the contemplacion ther of, and pray vnto hym, that he wyll shewe hym selfe, euen suche a one towardes the. As whā thou herest him called merciful, meke or gentil, pray that

that thou mayste proue him the same vnto the: whan he is called almighty, desyre, that he may shewe it, in the makynge the, of the most wretched synner, a good lyuer, of an enemy, his sonne, of nothyng, some thyng: whan thou herest him called terryble, intreate him, to feare them, of whom thou art feared: whan thou callest him lord, loke that thou serue hym: whan thou callest hym father, se thou loue hym, and se thou shewe thy selfe a chylde, worthy to haue so noble a Father.

There is nothyng in all the world, whose originall, whose beginnyng, whose power and vertue, if thou beholde, but it may gyue the matter, hyghly to prayse, hartily to worship god, the authour of all togyther.

Begynne nothyng, but thou first call for the helpe of god. For God in whose power are all thynges, giueth prosperous furtheraunce and fynysshyng vnto suche actes, as we do beginne in his name.

what so euer thou shalt go about, euer haue an eye to the ende therof,

and

and whan thou hast taken good cōn-
sell, be not carefull, but put thy trust
in hym, in whose hande restith the
lucke of all thinges.

All holynes remayneth in the se-
crete partes of the hartes, labour
therfore to vnderstande, what thou
prayest, that thou mayst lose no time
in lyppe labour. And whan thou
praiest: let thy hart, thy mynde, thy
tongue, and all thy gesture agre to
gither, that all thy hole action may
most excellently agre in it selfe. Dy-
nine scripture accurseth hym, that
doth the workes of god negligently.

If it be shame for a Mynstrell, to
synge one thyng, and play an other,
not consonaunt to that he syngeth, it
is moche more shame for vs, to say
one thynge with our mouth, and
thinke an other in our hart. Let our
desyres be sober, and of suche sorte,
as be worthy to be axed, and mete to
be gyuen of god, lest our vnmete and
fond desires offende him.

Whan thou goest to meate, remem
bre the infinite power of god, which
made al thing of nought: remember
also

also his wisedome and benignitie, whiche susteyneth the same: and syually call vnto mynde, his mekenes, and clemencie, whiche sedith yea his extreme ennemies.

Wonder and way, howe great a thing it is to prepare diuers add sufficient vitailes, to so many mouthes as be in the wold, what a thing it is, to conserue all thinges, and kepe thē from distruction, whether they fast bowe, of their inclination.

No wisedome of man, nor yet of aungel, were able in any wise to perfourme this thinge, no nor yet ones vnderstād how it is brought to passe.

Seing therfore, that thou lyuest of his giftes, consider, what cursed vnkyndnes, and what dampnable rashenes it is, to be so bold, to fal at debate with him, by whose benefit and wyll, thou haste thy beynge, and lenger shuldest thou not be, if he wolde not.

At thy table, let al thing be chaste, pure, wyse, holy, euen as he is, whose gyftes thou art nowe in hand with. Let all bakbytyng, bytter wordes,

fierse, and cruel speking, be secluded from thy table, where thou feleſt the incredible ſwetenes and clemency of god towardes the.

Wherfore, it is more intollerable, that thou ſhuldeſt contaminate that place with ſharpnes, and hatred agaynſt thy brother, where thou fyndeſt moche fauour and gentle ſoftenes towardes the.

This thyng the Gentylles wel perceyued, which for the ſame ſkyll named all thynges, dedicate and belongyng to the table, with names of pleſantnes, & myrthe, as feaſtes, iunkettes, and gawdes, where it was counted a greuouſe offence, any ſad, heuy, or haynous thyng, eyther to be done or ſayd.

Seynge therfore, thou haſt god to thy gouernour, whiche is moſt in myght, wyſedome, and liberalitie, put away the inordynate regarde of thy ſelfe, wherin thou ſemeſt, to myſtruſt his goodnes, and labour only, howe thou mayſt pleaſe and content hym. It is a great folyſhnes, to say, or do any thyng amyſſe, a madnes, to dyſ-

dyſpleaſe hym, for the contention of thy table, from whom all nouriſhementes commeth, a madnes, to get his diſpleaſure, of whome thou laboureſt to obteyne a benefyt, namely for as moche as the lyfe is not preſerued by meate, but by the wyl and pleaſure of god: according to the ſaieng of ſcripture, Not in Breade onely liueth man, but in euery worde of god.

we haue by indenture of Jeſu lord of all, in heauen and earth, that they ſhal lacke nothing, which ſeke accordingly the kyngdome of god, and rightuouſnes alowed before hym.

Seynge therfore, that god is ſo bounteful towardes the, in his giftes be not thou vnkinde to thy brother, accompting him no leſſe to be the ſon of god, than thou thy ſelfe: and that god is no more bounde to the, than to hym: and that he hath only made the a miniſter of his giftes, of whom euerte vnto god, thy brother ſhulde aſke relefe.

Neyther is there any thyng more truly giuen to Chriſt, then that that is beſtowed vpon the poore.

When

Whan thou hast with meates and drinkes refreshed thy selfe, consider whose prouidence and power it is, to susteyne the lyfe with suche thynges as thou hast receyued, and gyue thankes therfore to god, not as thou woldest to hym, whyche hath prepared sustenance for the, with his money, but suche thankes as are mete for hym, which hath made both the, and also the meate susteining the life not by the strēgth of the sayd meate, but by his diuine power, and inestymable goodnes.

At thy downe lyenge and vprysynge, remember the benefittes of god, not onely towardes the, but towardes all mankynde: yea and all the hole worlde.

Consider, in what dangers man is, whyle he lyeth lyke a deade carkas, hauyng no power of him selfe. wherfore Christe must so moche the more instantly be sought vpon, that he may vouchsafe to defende vs sylly wretches.

Hede ought to be taken, that we prouoke not hym to wrothe, and angre,

gre, by any our synne, seyng he is our keper, and our gouernour.

Arme thy forhead and thy breaste with the sygne of the crosse, and the secrete parte of thy harte with deuout praiers, and holy meditations.

And whan thou shalte go to thy bed, loke that thou thinke euery day resembleth ỹ hole life of man, whom the night succedeth, and slepe a very expresse token of death.

we must therfore pray vnto Christ, that he vouchesafe, to be with vs euer fauourable, both in tyme of life and death, and that he vouchesafe to graunt that to be pleasaunt and quiet vnto vs.

we must pray hym, that straunge dreames feare vs not, but that euen sleaping, we may haue him in mynd: and that refreshed with his comfort we may ryse merily in the mornyng, remembring his blessed deth, ỹ price wherby he redemed mankynd.

Thou shalt kepe thy bed chast and pure, so that thy enemy, the authour and head of al fylthynes, may haue no claime ne right therin.

And with the sygne of the crosse, and Inuocatiõ of the name of God, but specially through holy thoughtes, cogitations, and stedfast purpose, neuer after to offende, shalte thou dryue al the power of the feend from it.

whan thou ryselt in the morning, commit thy selfe to Christe, rendryng thankes vnto hym, that he hath preserued the, that night, through his helpe and tuition, from the deceytes and enuy of that cruell ennemy.

As thou hast fyrst slept the nyght tyme, and are nowe rysen ageyne: so remember, that our bodyes shall fyrst slepe by deathe, and after be restored to life by Christ, whan he shal appere, and come to iuge both quick and deade.

Beseche hym, that it may be his wyll, and that he cause the to spende the day folowyng in his seruice, so that thou mayst nother hurt, nor yet be hurt of any man, and that thou so compassed on euery syde, and defended with christian godlynes, mayst safely escape the nettes and snares,

whiche the deuyll, moste deceptfull enneiny, neuer ceaſſeth to laye for mankynde.

worſhyp Mary the bleſſed mother of God, and other holy ſaintes, the deere beloued frendes of Chriſt dwelling with him in life euerlaſting.

Rede and here ofte times the lyfe and actes of them, that thou mayſt folowe the ſame.

Let thy thought and reporte of them be, not as of men, but as of perſons, that by the goodnes of god, haue tranſcended all nature and humayne excellency, and nowe nygh conioyned with god.

where as there is ſo great likenes of men, both in body and mynd, they being al brought in to this world by one ryght and tytle, made and appoynted to a certayne communion and ſocietie of life, to the preſeruation wherof, nature hath proclaymed this lawe, Let no man to an other do, that that he wold not haue done to him ſelf He that reſtored nature decayed, hath profeſſed this one doctrine to be his, but yet expreſſyng the ſame

more at larg, and settyng it out more plainely, for to make the nature of man perfect in euery condition, and as lyke vnto god as it may be, he cõmaunded vs, not only to loue one an other, but also to loue our ennemies, that we may be like the father of heuen, whiche syncerely loued his enemies, as he declareth by his great benefittes shewed vnto them.

And howe is it to be marked, that the nature of man is suche, that we wold them to be our frendes whom we our selfes can in no wise loue.

¶ Of Charitie.

THis moste wyse mayster and guyde of our lyfe, hath gyuen vs this one document, to rule our life by, that is, to loue one an other: knowing, that by this only rule we might lead a blessed life, without nede of any mo lawes.

There is not a more blessed thyng than to loue. And therfore god and his aungels, be most blessed, as they that loue all thynges.

Nothing

Nothyng is more wretched, than to hate, by the whiche affect, the deuyls be most miserable.

Trewe loue weyeth all a lyke: where true loue reygneth, no man seketh preferment, no man steleth from his wel beloued, accompting al such thynges, to be with him selfe, which are with his frende.

Loue contendeth not with his dere brother, nor thynketh not, that he doth hym any iniurie at any tyme, and therfore he neyther remembreth displeasure, ne enuyeth hym because he loueth hym, no man reioyseth in the misfortunes of his frende, neyther is greued at his prosperitie, but contrary wyse, he ioyeth with them that reioyce, and wepeth with them that wepe, according to the saieng of the apostell. And this doth he not faintly, but with all his hart, for as moche as he estemeth those thinges, whiche appertein to him, whom he loueth, as his owne.

The most sure, sound, & true example of this maner of lyuyng, are the actes of Thriste, set before our eyes.

For the sonne of god came downe from heauen, to teache vs the ryght trade of lyuyng, not onely in worde, but also by example of lyfe, that we myght, our hartes being illuminate by that his clere son beame of verity discerne the truth of euery thing.

Fyrste he beinge exercised in all kyndes of paciencie, what moderation of mynde dyd he shewe, notwithstandynge his infynyte power and myght? and al be it he was assauted with so many and greuous iniuries, yet neuer gaue he any euyl worde againe, teachyng all only the way of god, and abhorring the contrary.

He suffred him selfe to be bounde, whiche myght haue ouertourned the hole world with a becke. How paciently suffered he, his false accusers.

Finally, he so behaued him selfe, that no man might perceiue, he had any power, but al only to help other.

The king and lord of al, by whom ỹ father made this world, how lowly suffered he hym selfe, to be made equall with the vilest sorte of men, hauyng nother house for him selfe,

nor

nor sustenaunce for his beloued ministers.

The maker and gouernour of nature, was partaker, and felte all the miseries of the same: he hungred, he thyrsted, he was werved, and ofte dyd mourne. Why suffered he these infirmities, but only for our instruction? So greatly loued he Peace, Concorde, and Charitie, that he pursued no synne, more than pryde, arrogancy, ambition, contention, stryues, and priuy hatredes, whyche sprynge out of the sayd pryde, shewyng, that there is nothyng, why a man shulde take any thyng vpon hym arrogantly, by reason of these outward, or els bodily giftes, seing they are commyng and goyng not of our owne nature, neyther are these thynges derived from the inwarde powers of man, or of vertue, but gyuen and taken away by god: because no man shuld auaunce hym selfe for such gyftes, or forget from whence they come, neglectyng those men, for whose relefe he receiued thē of god.

AND to subdue this syn of pride,

and that no man shulde stande in his owne conceyt, though he had ben obedyent in all poyntes of relygyon, and fully obserued the lawe of the gospell, Christe sayth these wordes: *Whan ye haue done all that I haue commaunded you, say that ye are but vnprofitable seruauntes.*

Howe great therfore is theyr folyshnes, whiche glory, as perfecte Christians, preferring them selfes as concernynge the obseruation of the lawe, before al other, where as ofte tymes, he whom thou thinkest very naughty, in comparison of thy selfe, is moche richer in vertue than thou, and destinate to saluation, whan thou shalte be appoynted to eternall myseries?

GOD, that hath taken all iudgement of men from man, bycause the one is blynde and ignorant in the secretes of an others harte, reseruyng the knowledge of hartes onely to hym selfe.

The outward thynges, whyche the eie of man onely beholdeth, are but weake and vncertayn tokens of

the

the inwarde secretes.

Wherfore it is not lawfull to giue ful sentence of any mans vertue, vice or disposition, bycause ye haue twise or thrise ben in his company. Ye can gyue no sentence of hym, though ye haue ben with him a hundred times. No, though ye haue ben of longest familiaritie togither.

Very depe and darke are the dennes of mans hart, and what mans sight is so quicke, to perse through so great a miste of darkenes.

And seing, that god hath redemed all mankynd, and that with so great a pryce, from the seruitude of the deuyll, let no man be so bolde to contemne or deceiue his owne soule, whi che god so intyerly beloued, that he shronke not, to giue his life therfore.

The lord was crucified for vs all, and for eche one of vs.

Thinke not, that thou canst please god, if thou hatest hym, whom god loueth. For he requireth none other thankes, but that we do loue and shewe our selues frendly to our felowe seruauntes, as he being our

lorde, loued vs, whan we were leude and noughty, & deserued moch euill.

Here began he the mutuall bonde of loue betweue man and man, and men towardes god, that is to say, here he layd the foundation of mans felycytie, and fynysheth the same in heauen.

This is the life, and grace of Christ wisedome excedyng mans capacitie, agreing in equity to them, that haue vnderstandyng and alluryng al men to goodnes.

Lette no man thynke hym selfe a ryght Christian, or to be in the fauour of god, if he hate any person seing that Christ hath commended all men to our loue and frendshyp.

Be frendly to man, whan god willeth the to fauour: if he be worthy, loue him for his worthines: if he be vnworthy, yet loue him, bicause god is worthy to be obeyed.

Neyther fastynges, nor yet great richesse bestowed among pore folkes make a man acceptable to god. Only Charity toward mā bringeth this to passe, as the apostel hath taught vs.

Thou

Thou oughtest to loue euery man as thy naturall brother, reioysing of his prosperitie, and sorowyng for his aduersitie, being alway redy to help him to thy power.

Let neyther nation, citie, nor kynred, let not profession, state, ne condition of lyuyng, let not wyt dimynishe this affecte of loue: for there is one father of all, God, whom thou art taught of Christe, to call father dayly, whiche woll acknowlege the to be his chylde, if thou in lyke maner knowlege all his chyldren to be thy brethren.

Be not ashamed, to take him for thy brother, whom Christ disdaineth not to take for his sonne.

GOD brought peace, concord, and loue into the world: the deuyll, as most expert artificer, inuented parta kinges, quarelling, priuate profit, dissentions, debate and warre.

GOD, wyllynge our saluation, sprinkeleth amonge vs beneuolence: the deuil, willing our distruction, soweth hatred and enmitie.

Small substance encreaseth, where concord

concorde reigneth: by discorde, great thynges are scattered, and come to naughte.

They that study, to make peace and concord betwene man and man, stablysshyng the same with all their myght, shalbe called the children of god: and they that do the contrary, the children of the deuyll, as Chryste him selfe plainly testifieth.

The hyghest poynt, wherin a man passeth the fyerceneſſe of all wylde beastes, is battell, a thynge more agreing to beastes vnreasonable, than to man, which is weldeclared by the name, that the latines haue giuen it.

Howe moche doth nature her selfe abhorre from warre, which brought forth man in to this worlde, naked without armure, shappynge hym to mekeneſſe, and louely societie of life? God also abhorreth the same, which wol and commaundeth mutual loue betwene man and man.

One of vs may not warre with an nother, ne hurt one the other, without greuous offence.

If thou suspecte any man, to beare grudge

grudge or displeasure in his mynde towardes the, labour with hande and fote, to reconcile and pacify him spare thou not in this behalf to pray to flatter, and to bestowe thy goodes so that thou mayst therby obteyne the fauour of all men, for this is the most redy and compendious way, to come to goddis fauour.

Thou shalt scorne no man, remembring, that what so euer chanceth to one, may hap to an other. No rather gyue thankes to god, that he hath kepte the from suche daunger, and pray partly, that no like thing may fortune to the, partly for remedy vnto hym, that is thus afflycted, or at the least, that god wyll gyue hym grace, to take it thankefully, and helpe hym, yf thy power wyll extend therto.

It is a token of a dogged harte, to reioyce in an other mans misfortune, and not to pitie the common course of nature.

Be mercyfull to man, and GOD woll haue mercy vpon the.

The fortune and chaunce, that followeth

loweth mankynde, is common to e-
uery man, thretnyng dayly all men,
and hanging ouer euery mans head.

Thynke it not possible, that thou
canst do any thynge more agreing to
this loue, dewe vnto man, than if
thou bring them to the greatest good
of this worlde, Vertue.

Ageine thou canst do nothing more
repugnaunt to loue, than to brynge
any man to euill counsell, example,
or otherwise, vnto synne.

The chyefest and happyest of all
other thynges, is for a man to loue,
yea although he be not loued ageine,
yet that not withstandyng to be lo-
ued, is the sweetest & the surest thing.

No treasure is of so great certayn-
ty, as perfect loue, and amytie, no
gard so strong, as faythfull frendes.

He taketh the son out of the world
that taketh loue from life.

Trewe loue, sure and stable frend-
shyp resteth in thē only that be good
and vertuous, amonge whom, loue
lightly encreaseth.

Euyll men are so farre from lo-
uyng the good, that they can not one

loue

loue an other.

The redyest way to be loued, is fyrst to loue. For loue is allured by nothyng so moche as by loue.

Loue is gotten also by Vertue, whiche of her self is so amiable, that ofte times she inuiteth, and in maner constraineth men to loue her, whiche neuer knewe her.

Loue is also allured by tokens of vertue, as by demure softnesse, by comely shamefastnes, by humanity, by gentyll and fayre speche, specially if thou neyther say ne do any thyng, that sauereth of arrogancy, insolency, or malopert vncleannesse. Let al thy actes be sweete, softe, gentyll, and pure.

The venome of loue and amitie is, to loue thy frende so, that thou yeldest vpon occasion to hate him, or so to take him thy frend, that thou thinkest he may be thyn ennemy.

This sayeng is godly, I hate, as one redy to loue.

Let no remembrance of displeasure be, where loue is, nother thinke, that he, whom thou takest for thy frende,

can

can be thy ennemy, for els shall thy loue be very weake and brickle.

In frendshyp must be such fayth, constancy, and symplicitie, that in no wyse, thou haue any suspition in thy frende, or gyue eare vnto them that suspecte hym, or shall euyll reporte hym.

Lyfe is no lyfe, to suche as lyue in suspition or feare, but rather suche lyfe is a continuall death.

Be not inquisitiue, howe other men liue: for they that passe to moch of other mens affayres, ofte tymes loke vpon theyr owne busynes but slenderly. It is a poynt of great foly, well to knowe other men, and not to knowe thy selfe.

Of this thynge ryse many pryuy grudges, and suche as vse these thinges, be most commonly they, whiche can spye a small mote in an other mans eye, and not see a great beame in their owne. It is great folyshnes, to knowe other men so well, and to knowe them self neuer a deale.

Thou mayst not alonely loue men, but also reuerence suche as becom-

meth

meth, the honestly behauyng thy selfe among them, wherin consisteth the office and duety of our hole life. To the better accomplishment wherof, thy part is, diligently to mark, wher why an, and with whom thou doest or speakest any thyng.

Whan thou art in presence of men, so order all the partes of thy body, and in especiall thy eies and countenance, that there may be no token of disdaine or contempt perceiued.

Use no wanton gesture, but let quietnes and pleasant serenitie, tokens of a quiet and clere minde, alwayes temper thy countenaunce.

The fayre and most fauourable couertute of mans face is modestie and shamefastnesse, whiche so sette forth mans countenance, that without the same, it semeth a thing very deformed and detestable.

Al hope of recouery is paste in him whiche nowe is no more ashamed of euyll doinge.

Shewe not to moche severitie or grimnesse in thy countenaunce. For therby men coniecture, the mynde to

be cruell and vnruly.

Laugh not to ofte, nor out of mesure, laugh not to loude, nor that thy body shake withal, lest thou be mocked and laught to scorne for such thy folysshe laughter.

There may be a cause of laughter, but there can be no cause of scornefull laughter.

To scorne good thynges is wickednesse, to mocke, euyll crueltie, and to iest at other meane thinges, great folyshnes: to scorne good men, wickednes, leude men cruelnes, familiarly acquainted, immanitie, vnknowen men, madnes: to be shorte, a man to scorne a man inhumanitie.

Let thy eyes be quiete and stedy, play not with thy fyngers as iuglers vse to do.

Accustome not thy self to strike, for oft times after a fyllyp foloweth a blowe, and from blowes men come to clubbes and swordes.

Gyue onely good men true and ryght honour, which commeth from the reuerence of the mynde. Honour suche as be in office and auctoritie,

and

and be obediēt vnto them, although they commaunde greuous and peinfull thinges, for god willeth it so to be, for a publike quietnes.

Gyue place vnto ryche men, leste they stered to angre, hurte bothe the and other good men to.

Aryse vnto age, and reuerence it, as in whom consysteth ofte tymes great experience, and knowledge of godly liuing and worldly policy.

Be not onely euen with them that honour the, but according to the apostels precepte, preuent them whan thou mayst.

It is an argument of great rudenes, not to salute hym, that saluteth the, a great point of barbarousnes, not to wisshe wel ageine to him, that wisheth wel to the.

Howe small thynges, and of how light cost are salutation, faire spech, gentelnes, reuerence? And yet howe gret frendshyp engender they, if they be vsed? what amities do they dissolue, if ye omyt them?

What peruerse ignoraunce is it, not to reconcile and get ageyne the

good wyll of many, whan ye may haue it with so small a trifle?

The more gentyll man, and the better a man is brought vp, the more lowly and curteisly he behaueth him selfe: the more vilayne, the more disdeynfull and fierce. Some time these vyces come of dulnes and lacke of knowlege, and for this cause, good lerning is called humanitie.

If thou salute, and be not saluted ageyne, ascribe it to negligence rather than to contempte. If thou be spoken to vnmanerly, attribute it to lacke of good maners, or to nature, and not to malyce or hatred, be not so lyght, to be moued with the breth of a mans mouth.

By suche and other lyke holsome interpretations, thou shalte leade an holy and pleasaunt lyfe, for so shalt thou loue euery man, and not thinke thy selfe offended or hurt of any person. It is an old prouerbe, Vt verax ne suspicax, that thou be tru, be not suspitious, these wordes may be new, ꝑ sentence is old Vt quietus ne suspicax, that thou be quiet, be not suspicious.

Loke

Loke that thou shewe not thy selfe to contemne any man in cõtenance, in gesture, word, or deede. If thou beyng of lowe degree, despise suche as be thy superiours, howe shall thy inferiours obey the.

If thou be the greater, thou by thy proude contemning of hym, tournest thyne inferiours harte from the.

Contempte is a thyng intollerable, for as muche as no man can thynke him selfe so vyle, that he ought to be despysed.

Many labour, to deliuer them selues from contempte, but mo study to be reuenged therof.

There is no man so great, but fortune may driue him to nede the helpe of the poorest, and seke succour of the symplest.

Besides all this, there is no man, whom god is content to take for his sonne, that can iustely be contemned, except thou also in him cõtemne goddis iugement.

Use no doggishe eloquence, seke not prayse of cunnyng by contumelious speche agaynste thy brother, as touching

thing whose reproche, better it were for the to be toung tyed.

Oft times men vnknowen and despised, are after founde woorthy moche reuerence.

¶ Of speche and communication.

GOD gaue man a toung, to be an instrument, to set forward, kepe, and preserue the societie of mannes lyfe, for the mayntenãce wherof, nature bindeth man to man.

This toung is cause of many commodities, if thou vse it well, cause of many mischiefes, if thou misuse it. Therfore James the Apostle dothresemble it very well to the sterne of a shyp. Toung must be brideled & kept in, that she neyther hurte her selfe, nor any other.

Syn is wrought by no instrument so easely, ne so ofte, as by the toung.

Thou shalt not raile, curse, ne hurt any man: thou shalt say nothyng, either to the losse of his goodes or good name.

Thou

Thou shalte not dishonestly, proudely, or malopertely rage agaynst anye man, thou shalte immoderately inuey against no man, although thou be therto prouoked, for so doynge, thou shalt more hurte thy selfe before god, and men of wisedome, then him, agaynst whom thou rayleſt.

To gyue one euyll woorde for an other, is as moche as to wype away one durte with an other.

To threten, is a poynt of naughtye packes, of dwellers on the other syde of the water. Be not of soo weake a mynde, of soo tendre an harte, that a fewe wordes be able to wounde the.

Be not to curiouse, in reprehending other men, but rather labour, that they may not fynde in the any thyng reprouable.

And if thou chaunce, to rebuke any persone worthyly, yet vse no crueltie in thy wordes, but myngle thy sharp checkes w̄ some mylde cōmunicatiō, that if ȳ make any wound, it may be swaged therby, but euertaking hede, ȳ the fruit of reprehenſion be not loſt

whiles that thou studiest ouer moche to mitigate the matter.

Beware thou slide not into flattery.

Attentation is a foule vice, & bringeth the sayer to dishonestie, and the herer to great hurte.

Thinke nothing so precioufe, that thou oughtest for it, to swerue from ryght and treuth.

Let neyther ryches, ne frendshyp, neither intreatie, ne threteninges, let no feare of death obteine this of the.

Thus doyng, thou shalte be regarded and trusted, al thy saienges shal be as gospelles, if thou do contrary wyse, thou shalt nothing be estemed, ne thought worthy to be heard.

Let thy communication be sobre, ciuile, gentyl, and nothing rough, rusticall, or rude, nor yet euer ouer curiouse, lest he shulde haue nede of an interpretour, that wolde vnderstand the, vse no contumelious nor obstinate language, vse not to flatter with nyse and mynced wordes.

There is a certayne meane, whiche neyther leseth his owne dignitie, nor taketh awaye an other mannes.

wanton

wanton vnclēnes, is as wel to be refused in oure talke, as is poyson in our meate.

Be not hasty, whan thou speakest, let not thy toung go before thy wyt, make no answere, before thou perfectly vnderstandest, what the matter meaneth.

This saieng, *What so euer fyrst commeth to the tounges ende*, whiche Cicero spake vnto Titus of Athenes, ought selde or neuer to be admytted, for as moche as nothyng ought to be spoken among frendes, wherby amitie might be appeired.

Howe foule, how perillous, a thing is. Lingua quo uadis? Toung whether goest thou?

CHRISTE our lorde, knowyng howe many and dyuers mischiefes sprang of vayne communication, as quarellinges, discordes, and priuie hatredes, to the entent he wold, that men shulde be circumspecte in their speche, thretened all men, that they haue to make a count of euery ydell woorde at the day of iudgement.

Therfore eche prophete sayth, Set

thou a watche vnto my mouth, and a doore before my lyppes.

Be not to busy in talkyng, or to full of wordes: haue not all thy cõmunication alone. There is a certayne order and course in talkyng, al though thou common with moste vnlearned and vilest persons. And yet draw not thy wordes so that thou mayst seeme to harken to thy selfe, and to doo so, bycause euery worde that cometh from the, semeth a rose.

It is more better for the, amonge wyse men, to harken, than to speake: yet sometyme it is no lesse faute, for a man to holde his peace, than it is at an other tyme to speake, whan it behoueth him not.

There is no pleasure to be compared to the communication of a man, that is wyse and well learned.

Be neuer to inquisitiue, for it is peynefull, and causeth hatred. Thou knowest, what Horace sayeth, Eschue a busy demaunder, For the same is commonly a babbler.

Be not contentious or obstinate in reasonynge, but whan thou hereste truthe,

truthe, reuerence it with silence, and arise vp therat, as to a dyuyne and godly thyng.

If thou here no suche thyng, yet take it frendly, and that namely, if there be nothyng sayd, wherby honesty, maners, and good lyuyng may be hyndered.

Contention is nought worth, wher is no hope of amendement.

Men can hardly bere arrogancy, pryde, or disdaynefull auctority, no not in men of great power, and all prayse worthy.

Bragge not in wordes, but shewe in dede, what thy counnyng is, think not other men delyted in all thyng, that thou takest pleasure of in thy talke.

Beware alwayes, that thou do nothyng, that may disquiet the, excepte it be closely kepte. Howe be it, if by chaunce thou haue done any suche thyng, disclose it to no man, or at the least, if thou do vtter it, take good hede to whom.

When thou committest any thing of counsayle to thy frende, whyche thou

thou woldest haue secretly kept, beware thou vse therin no maner of borrying, lest he at some time hauing a minde to iest, as thou dyddest reuele and open the same.

Kepe the secrete counsayle committed vnto the more warely, than the money that is committed vnto thy custody.

Nothyng shulde be safe and sure in mans life, if secrete counsel should want fayth.

If thou promyse any thyng, performe the same, although it be very hard, and dangerous, and though it were but for this onely cause, to discharge thy fayth and promise.

If any thynge be promysed the, exacte it not, beinge alway streyghter in iudgement to thy selfe, than to other men.

Thou must consider, that men haue wyt, reason, and iudgement, thinke not, that thou canst perswade them, to take eupll dedes, for thynges well done, or to be deceiued by thynges counterfaited, cloked, or colored, whiche at length be wray them selues,

and

and the more craftelyer they were hyd, the more foule and hatefull they are.

Truly a mans mynde aryseth sore ageinst those thynges, wherwith he hath ben deceyued.

Therfore it is better, that all thinges be open, playne, vncloked, and symple.

For although Veritie sometymes at the fyrste displeaseth, yet at the length it is very amyable and louely accepted.

The Truth may wel be peyned, it wyl not be oppressed. It may be blamed, it wyl not be shamed.

As the profyt gotten by lyeng, is nothyng sounde nor durable, euen so the damage that commeth by truth tellyng, hindreth not longe.

Absteine from lieng, as from a common rot. For there is no vilet thyng in man, whiche therby seperateth him selfe from god, and becommeth the dyuels bondman. And come the lye out yarly or late, Shameful ignominy is sure the lyers part.

What is counted more vyle: what

worse

worse thā a lier? If men knowe the for a lyer, no man wil beleue the, although thou speakest neuer so truly.

Contrary wyse, if thou be trewe of worde, thy becke shalbe better beleued, than other mens holy othes and great swearyng.

If thou speakest nothyng repugnaunt, and if thy wordes agree one with an nother, thou greatly nedest neyther force of memory, nor any other arte, but alwayes to say that thou thinkest truth.

Truthe euer consenteth to truth, falsehode neyther with truth, nor yet with falsehode.

But if thou wylt thyne opinion to be true, beleue nothing lightly, but thinges approued, or els thinges that haue great likelihode of veritie.

He is in misery, and very myserable, whiche hath so intangled him selfe, that he can not be loosed, but by a leasyng.

Accustome not thy selfe in swearing. For the wise man sayth, That he, whiche sweareth moche, is replenysshed with wickednes, and the plage of vengeance shal

not

not be long from his house.

CHRIST in his gospell vtterly forbiddeth vs swering, and teaching vs to affirme all that truth is, with yea yea, and to deny all that fals is with, nay nay.

Our reuerence to god ought to be great, we ought not to call him to witnes in euery place for euery trifle

No, we ought to call hym to recorde neuer, but ageinst our wylles, and whan we are compelled.

He that swereth in serious matters, wyll also sweare in borde for his pleasure. And he that wol swere for a ieste, wyl not sticke for an othe, whan he lyeth.

They that beleue the, wol as wel trust the without an othe, as with all thy swearyng, and they that wol not beleue the, the more thou swearest, the more they mistrust the.

How men ought to be vsed.

THERE IS a certayne dyfference to be had, betwene man and man. For some of them be

of

of houſeholde, ſome only of acquein-
taunce, and ſome be ſtraungers vn-
knowen.

I call them of houſeholde, that be of kyn, or of affinitie, or with whom we lyue togither in one family.

Thou muſt loue al men, and ſo be-
haue thy ſelfe towardes them: that
euen they, whom thou knoweſt not
may perceiue the to be a frend vny-
uerſally to all mankynde, and to wil
and wiſhe wel vnto al men.

And yet thou ſhalt not, as a white lyne vpon a white ſtone, ſhewe thy ſelfe a like towardes all men: but ſome thou ſhalte admyt to counſell, to ſome be obedient, and ſome thou ſhalte reuerence, and to ſome thou ſhalte render thankes, if thou haue receyued any benefyt at their han-
des, forgettyng not thoſe, whoſe dylygence and faythefull ſeruyce, thou haſte vſed to thy commodytie or profytte.

Where as a mans good wyll is to be taken and reputed for the deede, there he ſemeth to deſerue not moch leſſe thankes, whiche endeuoureth

hym

hym selfe to do pleasure, than he that hath done in dede.

And he that hathe vsed a mannes frendshipe or labour after this maner, is no lesse bound to recompence him, thā if he had borowed money of him: thynke hym no lesse thanke worthy, whiche hath to his power, with syncere harte, bestowed his labour, than he that lendeth his money. Thyncke him I saye, soo muche more thankes worthy, as is the bodye dearer to a man than his mony, or any outward thynge.

Tary not, while thy familiar frend open his pouertie and necessities to the, but harkē rather, and smell them out thy selfe, helping him of thy own accorde, tary not, but arise and meete a tyghtuouse petycyon in the teethe, that thou be entreated before thou be ared.

Thou shalte not onely loue thy parentes, but also honour them nexte vnto god, and shalt be obedient vnto theyr commaundementes, euen as at goddes owne byddynge, throughly perswaded, that they be in goddes

stede vnto the here in earth, and that no man loueth the more intierly, nor more regardeth thy wealth.

Next vnto these be schole maisters, bryngers vp of chyldren, tutours, finally al such as haue taught the any good maners, whiche are of so great value, that man can haue nothynge more precious.

Loue these men, and haue them in reuerence as thy seconde parentes, and lowly obey them, cõsityng, what so euer they do, that they do it not for theyr owne cõmoditie, but for thine. And seing the matter is so, thou shuldest make skender recompence, if for suche kyndnesse, thou woldest obstinately disobey them.

Thinke not, but he loueth the tenderly, that reprehendeth the frendly: he seldome hurteth, that reproueth the, although he be thy ennemie, for if he saye trewthe, he sheweth the, in what thou oughtest to reforme thy self, if he ley fals thinges against the, he teacheth the, what thou maiest eschew: so that other he maketh þ better, or at the least more circumspecte.

Serche

Serche first the maners and conditions of them, whom thou doest purpose to make thy familiers, and enquire, howe they haue ordered themselues with their other frendes, lest it maye after repent the of suche acqueyntance.

Refuse the acqueyntaunce of him, whose familiaritie thou seest honest men to eschewe.

Also shonnethem, whom thou perceiuest to loue thy goodis better than thy selfe, as smell feastes, or suche, by whose conuersation thou mayste eyther were worse or fall into daunger and peryll.

Shonne all suche, as can not suffre theyr frendes to haue better fortune than they haue. Chose no suche frendes, as lytle passe, to ieste of thy lyfe, to borde at suche thynges, as thou woldest haue kepte secrete, but mooste of all, anoyde them, that for a thyng of naught, woll be at vtter defyance with theyr beste freende, reuengynge theym selfe moore vppon suche, as they haue loued before, than vppon those, whom they alwayes hated:

barbarously perswading them self, the iniurie doone of a frende, lesse to be forborne, then the iniurie done of theyr ennemie, wherin they plainely declare, that they neuer loued, for if they had, they wold not so sone haue ben offended. It were better to haue suche persons for ennemies, than for frendes.

Be slowe in receyuyng a frende, be constant in reteyning him.

Chose a frende, that wyl not onely please the, but also profit the. Auoide him, that speaketh all for fauour: and enbrace thou him, that wil truly and playnely admonyshe the of thy faute.

If thou take delyte, to here them that flatter the, thou shalt neuer here the trouthe.

Among the wylde beastes, there is none more pernitiouse then enuie: among the tame, none soo hurtefull as flattery.

As wisedome and vertue be moche worthy all mennes loue, so is assentation to be cursed, hated, abhorred, whiche letteth vs to come to the said

vertue

vertue and wysedome, by reason it perswadeth, that we haue nowe alredy obteyned it.

Moreouer, plaine admonition doth not a litteli profite, whiche bringeth a man to vertue, by teachyng hym, what remayneth yet behynd, & howe it must be brought to passe.

If it greue the, to be reproued, do nothyng reproche woorthy.

He is in a very miserable case, that nedyng a frende to warne hym, hath none.

Flee from the cõpany of euyl men, as from men infected with the pestilence. For contagion is to be feared no lesse at the one, then at the other: Excepte thou thinke thy selfe able to bryng them to goodnes.

And yet thou must not trust thy selfe herein to moche, styll remembryng, that as our nature of it selfe is prone to vice, that soo the gate and passage to Vertue, is very hyghe, and with moche trauayle and dyfficultye fynyshed.

Also serche, of what degre and condition thou arte, what place fortune

hath set the in: and thynke, what soo euer estate thou be in, no mo thynges be lefull for the, than for other men.

No, the more custome maketh leful, the lesse let lust long for, lust staied by moderation.

Be gentle to thy inferiours, lowely to thy betters, easy and tractable to thy peres, and companions:

But yet soo, that thou be alwayes harde, styffe, and inexorable to them, that intise the to vyce.

Disdayne not, to be contempned of thy superiors, but thinke that thing, to come by course of fortune, rather than by the faute of the man.

If any thyng be done vnto the of thy inferiour, whiche displeseth the, thynke it not forthwith, to be done of contumely, but rather of a certayne libertie: reckening also, that thou art very delicate and impacient, if thou count small tickelinges, great woundes. Thou must not suppose thy selfe a man, & other men beastes, and that it is not lefull for them so muche as to speake.

Thou arte a man, lyue vnder lyke lawe,

lawe, as other men do.

And if thou haue more wysedome, or be a better liuer, than other men be, shewe thy selfe fauourable vnto them, as to men vnlerned and weke. Pardone not vice in thy selfe, whom wysedome and vertue hath soo enstrengthened.

If thou excel not in vertue, why requirest thou to be better estemed than an other: if thou passe other, why moderatest thou thyne affections no better, than the common sorte of people.

It is better, to take wrong, than to do wrong, better to be deceiued, than to deceiue, whiche thynge naturall wysedome taught many, as Socrates, Plato, Aristoteles, Cicero, Seneca, and suche other.

Remembre, it is a point of humain embecillitie, to be deceiued & wander in blyndnes. Let not therfore other mens offences, and chiefly suche as be done against thy selfe, ouer muche offende the.

It is a token of a gentle and noble harte, to forgyue: of a cruell, fierce, vnnaturall, and vyle stomacke, to re-

kaine anger, whiche thing euen very nature sheweth in dombe beastes.

And seyng, god is redy to do nothing more ofte, or more gladly, than to forgiue, who is so madde, to deny, but that the same thing is both most godly and most excellent, by whiche we so moche resemble the nature of that highe and mightie god?

Deale thou with other men, as thou woldest Christ shuld deale with the.

And truely, it is mete, that thou graunt lyke forgiuenes to thy neighbour, as thou nedest at goddis hand, eyther for the same, or other lyke offences.

There is no prayer more acceptable, or of more efficacy afore god, than that his sonne Jesus Christ, our lord, hath taught vs, whiche is therfore named, Our lordes prayer: Nowe, thou canst not saye that prayer with a pure mynde, excepte thou vtterly and with all thy harte, forgyue thy brother, what so euer thou woldest god to forgyue the. A greate faute is forgyuen vs, vnder this condition, that we forgyue a lyght offence.

what

What so euer one man offendeth an other in, it is nothyng, in comparison of that, wherin we all offende god euery houre: whiche is to be estemed and wayed euen so moche the greuouser, as god is great and higher than man.

If thou be discontent with any man, folowe the counsayle of the Apostels sayenge: Let not the sonne go downe vpon thy wroth. whan thou gost to bed, cast out of thy mind, all debate, all angre, all displeasures, all desyres & pensiuenes, that thy minde being quiet and setled, thou mayst addresse thy selfe to quiet slepe.

Let hym, whom thou hast ones forgyuen, perceyue by some token that thou hast forgyuen hym vnfeynedly, that bothe he may see, thou hast forgotten iniuries past, and find the frendly, where thou maist helpe or do him pleasure.

Beware, whan thou arte moued, that thou auenge not thyne owne quarell, eyther by thy selfe, or any other person. For thou haste none auctoritie ouer an other mans ser-

uant, moche lesse in thy felowe seruaunt. Thou arte iniurious to thy lord, if thou leaue not the correction of thy felowe vnto hym.

God is lorde ouer all men, we all his seruauntes, be thou content to haue complayned to hym, yea complayne not at all: for the eye of god seeth all thynge, and as scripture testyfyeth, he knoweth both hym that doth the wronge, and him that suffereth it. Therfore gyueth he this commandement, *Leaue the reuengemēt of thyne enemies to me, and I will se them payed.* For seyng the iniury is in the hart, and not in the dede, onely god knoweth, what thy hart was, and what belongeth therto.

It behoueth the, not onely to loue thy selfe, but also to shewe thy selfe worthy to be had in reuerence, so that thou mayst be ashamed of thy self whan thou goest about to do any thyng vngodly, wyckedly, fylthyly, impudently, folyshly.

We ofte take that for an iniury, whyche in very deede is none, folowyng in suche wyse our partiall affections,

fections, that we can by uo meanes ritely examine the truth of matters, but are dryuen to giue such sentence, and iugement, as they will.

¶ What a mans behauiour ought to be towardes him selfe.

Exteme and beleue more the iugement of thyne own Conscience, than the gloryouse reporte of the multitude, whiche commonly is bothe rude and ignorant, and vnaduisedly both approueth and condemneth thynges vnknowen.

A troublesome conscience tourmenteth the mynde, a quiet conscience is high felicity passing al worldly treasure and dygnitie.

This is it, that god promiseth in ẏ gospel vnto his wel beloued children that they shal receyue, euen in this life, moche more pleasure, than they haue forsaken for his sake.

Fame shal neither profyt the wycked person, ne infamy hurte the good. What profyt shalt thou haue more of thy great fame, whan thou arte

art ones departed heus, thā the preised picture of Apelles, or the horse that hath the victory in Olympia?

The said fame lyttel profiteth any man in his life time, if that he know it not, and if he knowe it, what profit I pray you, bryngeth it? a wyse man will despise it, and it causeth foles more to enbrace foly.

The witnesse of Conscience, is true sound, and permanent, and shalbe of great auctority, whan God shall syt in that his dredfull iudgement, and is a maistres of great gouernaunce, euen in this life. This Conscience is, as the poete feately nameth it, a brason wall, to stand betwixte vs and al daungers of this world, neyther is there any thyng so terrible, that can shake him, whom this wal defēdeth, beinge couplyd and knyt vnto god with harte and minde, puttyng his trust in him onely, knowyng that he hath taken the peculyar charge of him, to whom al thinges obey.

It is great shame for the, to be better knowen of other men, than of thy selfe.

Is

Is it not inough for the, to be knowen of thy selfe and of god?

They that cast away the regard of god, and lye styll without feare in synfulnes, are twyse to be condemned: bycause they regarde neyther god nor man. All suche are iniuryous to theyr owne conscyence, deridyng and deluding the same, as though they had therfore despised the fame of the world, bycause they wold the more frely frame and fasht on them self vnto their owne conscience, whiche nowe runneth at large in sinfulnes, bicause it is not bridled with feare.

He loueth him selfe, that with all his endeuour and feruent prayer, desyreth of god, that he voucheſake to garnish the mind, the most excellent part of man, with her true and natural ornamentes, that is to wite, with Religion and godlines.

He loueth not him self, whiche setteth his mind vpon riches, honours, and worldly pleasures or any other bodely thing: for so moch as the most precious parte of man, is the mynd.

Neyther

Neyther loueth he him selfe, which for lacke of knowlege of his own misery, deceyueth him selfe, or suffereth other to deceyue him: being glad as hauing those giftes, wherof in very dede, he hath none at all.

Suche loue in a man is not to be counted the loue of hym selfe, but a blynde, beastly, and inordinate loue of the body, hurtfull both to hym selfe, and to other. The which loue Socrates complained, to be the originall beginning of al mischeues. For in dede this taketh away frendshyp betwen man and man, wherby arise all misery, all mischiefes amonges men, he that ouermoch loueth hym selfe after this maner, he loueth no man, and no man him.

The proude man agreeth not with the meeke, and moche lesse with men of his owne disease.

Our sauiour, by his heuenly wysedome briefly declareth vnto vs, both what it is, a man to loue, and what it is, a man to hate him selfe, sayeng after this maner: *He that hateth his soule, and doth not suffer it to be intan-*

gled

gled with the pleasaunt intisementes of the worlde, he truly loueth his soule, and wisheth it to be saued. Contrary wyse, he that loueth his soule, settyng it vpon voluptuousenes, the same hateth his soule, and wold it come to naught.

Who, excepte he be madde, woll refuse labour and peynes, to obteine the reward eternal in heauen, seyng that these wretched and transitory thinges, without great labour and peines can not be obteined.

The lawe of Adams chyldren is to lyue in labour, and ỹ curse due be longyng to babes borne of Eue, is to suffer afflictions and trouble.

Therfore we must nedes labour, what way so euer we turne vs.

Howe moche better than is it, to endeuour with al our power, to haue for our labour an ample rewarde, as eternall ioy, than to haue a slender and a vile recompence, ỹ shortly vanisheth, sorow euerlasting? What also, that it is an easier surer quieter and so moch more pleasanter, a lighter thing to do wel, thā to do euil, wherin is so moch feare sorowe and care.

Synne

Syn is the death of man, so that he may wel seme to slea him self, whi che falleth to synne, for he withdraweth hym selfe from god, our lyfe, and from the quietnes of conscience, a thing most blessed, most ful of comfort and ioy.

Thou shalt washe away the spottes of syn with teares, with repentaunce, and by the inuocation of the mercy of god, cleauyng and holly trustyng to it.

Let all maner of occasions of synnes be cut away, and eschewed with al diligence. For the wise man saith: He that loueth peryl, shal perisshe therin.

And the deuyll alwayes wayteth vpon all occasions, that we can neuer be carles. We must warre with hym styl: mans lyfe vpon erth is, as Job truly sayth, a contynuall warfare.

And for as moche as our ennemy is so myghty, so strong, so subtyll, so crafty, and of so great experience, hauyng so many polycyes of warre ageynst vs, that we can by no meanes, craft, ne power, match him: let

vs

vs, castyng away all affiance of our owne nature and power fle vnto god for succour. For this cause, our lorde ofte commaundeth his disciples to pray, & desyre their holy father with pure harte and mynde, that they may not be led into temptation, that is to say, into fight, into hand gripes with their aduersary.

And in the praier, that he taught vs, this is the laste poynt, whiche knytteth vp all together, Ne nos inducas in tentationē, Leade vs not into temptation, but deliuer vs from our aduersarie, that styll lieth in wayte for vs.

Let vs therfore alwayes do as men armed in warre, kepyng diligēt watche and warde, not lettyng occasions slyp away by slepe, and sluggishnes.

And where as this lyfe fleeth so fast away, being of such vncertentie, that no man lyuyng to day, can make sure promyse of to morowe, it is a greate poynt of folyshnes, and very dangerouse, in hope of long lyfe, not to prepare vs, to our finall iourney, seyng that we are called vpon euery houre, and yet knowe nothyng of the tyme,

whan we shall be compelled to this iourney, whither we woll or no. Let vs therfore haste, to prepare vs treasure vnto the lyfe to come, beyng alwayes redy w̄ diligent attendaunce, that whan we shall be called, we be not found vnredy, oppressed with heuy and dull sluggishnes, that we departe not sad and sorowefull, but as men being full satisfied, and wery of this world, reioising in hope through fayth in Christe: wherby we knowe God, and as farre forth as the power of man may, we imitate, folowe, and fynd hym: without this thyng, what is a man, but a beast immortall?

As one day of mans lyfe is worthy to be preferred, before the longest age of Rauyn or Harte: so one day, spent after the example of Christ, is better than to lyue eternally not folowyng tyght religion.

This is eternall lyfe sayeth Christe our lorde, to knowe the father and whom he sent among vs, Iesus Christe his sonne.

This is the course of most absolute wisedome, wherof the fyrst steppe is, to knowe thy selfe, and the laste of all,

to

to knowe God. To the immortall and
inuisible kynge of the worlde, to
God onely, be all honour
and glorye.
AMEN.

FINIS.

FOR THE FYLLYNG OF VOID PAGES here folowing, we haue inserted certain floures of moste notable sentences of wise men, gathered together by Eraſmus of Roterodam, and tranſlated in to Englyſhe.

Thales.

E obedient to thy prince.

Proue thy freende or thou haue nede,

Abſtein from wicked dedes.

Specially loue peace.

Do ſo, that thou mayſt be commended of all folke.

If thou haue a tale bearer in thy houſe, auoyde him out.

If that thou art aſhamed to do before an other, thou ſhuldeſt not be ſoo hardy to do alone, as though thy ſelf than were witneſſe.

If thou purpoſe to do a thyng kepe it ſecret, leſt any ſhulde let the.

He augmenteth his grefe, that fearcth that that can not be eschewed.

Better it is to be rebuked of a foe, than fallsy prayſed of a frende.

To moche is nought, for measure in all thynges is beſt.

Solon.

HOnour god.
Worshyp thy father and mother
Socour thy frendes.
Mayntayne trouthe.
Be obedient to the lawes.
Bydell thyne angre.
Enuye no person.
Mynde that is rightuous.
Commende vertue.

None is lucky, but he that dyeth welthfully.

Moſt sure amitie is, that resteth betwene equalles.

The guerdon of vertue, is very honour, not the rewarde of fortune.

Commend thy frend opēly, but whan he erreth correcte him secretely.

More clere is the noblenes, whiche thou throughe thyne owne vertues

doſt

doſt obtayne, than that that happeth vnto the by the ymages of thy forefathers.

If deſteny can not be auoided, what profyteth to knowe it? If it be vncertayne: it is folyſhenes to feare, whan thou knoweſt not whether it wyll come or not.

Chilo.

KNowe thy ſelfe.
Vſe temperance.
Gette thy good truely.
Let thy maners be alowable.

with ſuch ſkele the life ſhuld be moderate, that thy inferiours drede the not, whiche is tirannie: Nor thy ſuperiours deſpiſe the, whiche is a caſt a lyde.

Liue clene and pure, as thou ſhuldeſt dye this day. Giue thy ſelf to honeſt ſtudies, as thou ſhuldeſt liue euer.

Boſt not thy good dedes, but let other commende them.

Flowring old age, is moſt lyke vnto youth.

Wayward youth, is moſt lyke vnto olde age.

Pitacus.

THose thinges that thou purposest to do, crake not of before, if thou can not bryng thē to passe, thou shalte be laughed to scorne.

The thynges that can not be done, loke thou desyre not greatly.

It is no lesse crafte to kepe sylence, than to speake.

It forceth not how many, but what they be that praise the: for to be praised of yuell persons is dispraysе.

It is folyshnesse to be greued with the felicitie of them that be iuell, as though wealth rested in goodes vulgare.

As foliche it is to reioyce to se them that be iuell in calamitie, as though before they were not vnwealthy.

That thou ordeynest other to doo, obserue thy selfe.

In tyme of prosperitie thou shalte haue many frendes.

But in aduersitie fewe frendes remayne, but they be true.

Bias

Bias.

BEholde thy selfe in a myrrour, if thou appere beautyfull, do that besemeth thy fayrenes. If thou be disformed, that that wanteth in thy vysage, accomplisshe with beauty of good maners.

Here moche and speake lyttell.

Set or apply the in youth to sobrenes, and in age to wisedome.

He is not riche that moche possesseth, but he that is content with that he hath. Euery couetous man is pore who hath not that he hath.

A womā without dowry, is inough endowed if she be chaste.

The property of a prudent man is, not to be reuenged whan he might.

An iuel man although he can not, yet he desyreth to hurte.

Cleobulus.

THat thou hatest thou shuldest not do to an other.

Thretten no mā, for that is a womanly tatche.

Soner vilet thine infortunate, than fortunate frendes.

False detraction hurteth the lyke.

All that be prudent and wyse, hate lyers.

The more myghty thou arte, the more beware thou synne not. And the more men for thy principality or rule permyt the to do, the lesse take vpon the.

welth iuel gotten dureth not long.

Be mylde to other to thyne owne selfe roughe.

The preyse of the forefathers, goth not by inheritaunce to theym that come after.

But yet often tymes the chyldren are blamed for the faultes of the parentes.

Periander.

NOthyng is profitable that is not honest.

The richer one is, the more carefull he lyueth.

He is a wretch who for werines of his life desireth deth, but he is more wretched

wretched, that dredeth deth.

It that must of necessitie be done make as thou dyddest it gladly.

He that is drad of many, must nedes feare many.

Though fortune be fauourable, be neuer the higher minded.

Though thou haue aduersity, haue a valiant minde.

Aristippus.

SEeke the suche ryches whyche if the shyp breake may swimme forth togyther with the owner.

The goodes of fortune be taken away by sundry casualties, but the goodes of the mynde whyche be onely the true goodes can be taken awaye neyther by fyer nor by shypwrake.

Lerne whan thou arte a chyld such thynges, as shal be profitable to the whan thou arte a man.

Theophrastus.

TIme is the most precious coste that a man can bestowe.

An-

Antisthenes.

IT is gyuen to a kyng, though he do neuer so well yet to be euyll spoken of.

It is better of the tweyne, to fall amonges a sorte of rauens, than amonges flatterers. The rauens eate a man whan he is deade, but the flatterers eate hym quycke.

That ruste doth to yron, that doth enuy to man.

The concorde of brethren is surer than any stone wall.

The chyefest lernyng is to vnlerne vyces.

Diogenes.

A Good man is the ymage of god.

Loue is the busynes of loyterers.

Nedy age is a thynge most mysserable.

There be two whiche byte most deadly, of wylde beastes the backebyter, and of tame the flatterer.

A flatterynge speche is a hony swete

swete snare.

They that speake gloriously, but do nothyng therafter them selfe, be like to a harp which maketh a sound to other, but it selfe neyther heareth nor perceiueth.

He lyueth vaynly whiche hath no care to lyue well.

A goodly person that speaketh vngodly wordes, draweth forth a leaden swoorde out of an yuery scaberd.

Bonde men be thrall to their maysters, and wicked mē to their lustes.

Lernyng is to yonge men a sobernes, to olde men a solace, to poore men ryches, to ryche men a garnyshment.

Nobilitie, glory, ryches be the clokes of naughtynes.

Socrates.

THe thynges that be aboue vs, perteyne nought vnto vs.

This one thing I know said Socrates that I knowe nothyng.

Crates

Crates.

LIke as in euery pome granate there is some kernyl rotten: so there is no man found throughly cleane from vice.

Zeno.

IT foloweth not, that whosoeuer is great is forthwith good, but whosouer is good, the same is also great.

Nature hath gyuen man therfore two eares and but one mouth, that we shulde be redyer to here than to speake.

Men ought to be drawen rather by the eares than by the gowne, that is to say, rather by perswation than by vyolence.

Themistocles.

It is better to haue men wantyng money, then money wantyng men.

Pericles.

A man may be a frend, but he must go no further with his frende then tyll he come to the aultare, that is, he may not offende god for his frendes

des cause.

Lamachus.

It is not lauful in battel to make a faute twyse.

Ypocrates.

It is an vncomly sayeng for a wyse man to say, I wolde not haue thought it, or I wolde not haue loked that it shoulde haue come so to passe.

M. Curius.

It is far better for a man to beare a rule vpon men hauyng golde, then to haue golde him selfe.

Cato senior.

It is meruayle that that city can be safe, in whyche an ore is solde for lesse price, than a fische is sold for.

Musonius.

If throughe labour thou shalte worke any worshyp, the labour vanysheth, and the worshyp tarieth.

But

But if through pleasure thou shalte worke any shame, the pleasure vanysheth and the shame tarieth.

Anacharsis.

OF a crafte can no man iuge but the craftes man.

By other mens vices learne howe foule thyne owne be.

[redacted]

FINIS.

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LONDINI in ædibus Thomæ Bertheleti typis impress.
Cum priuilegio ad imprimendum solum.

ANNO.M.D.XLIIII.

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